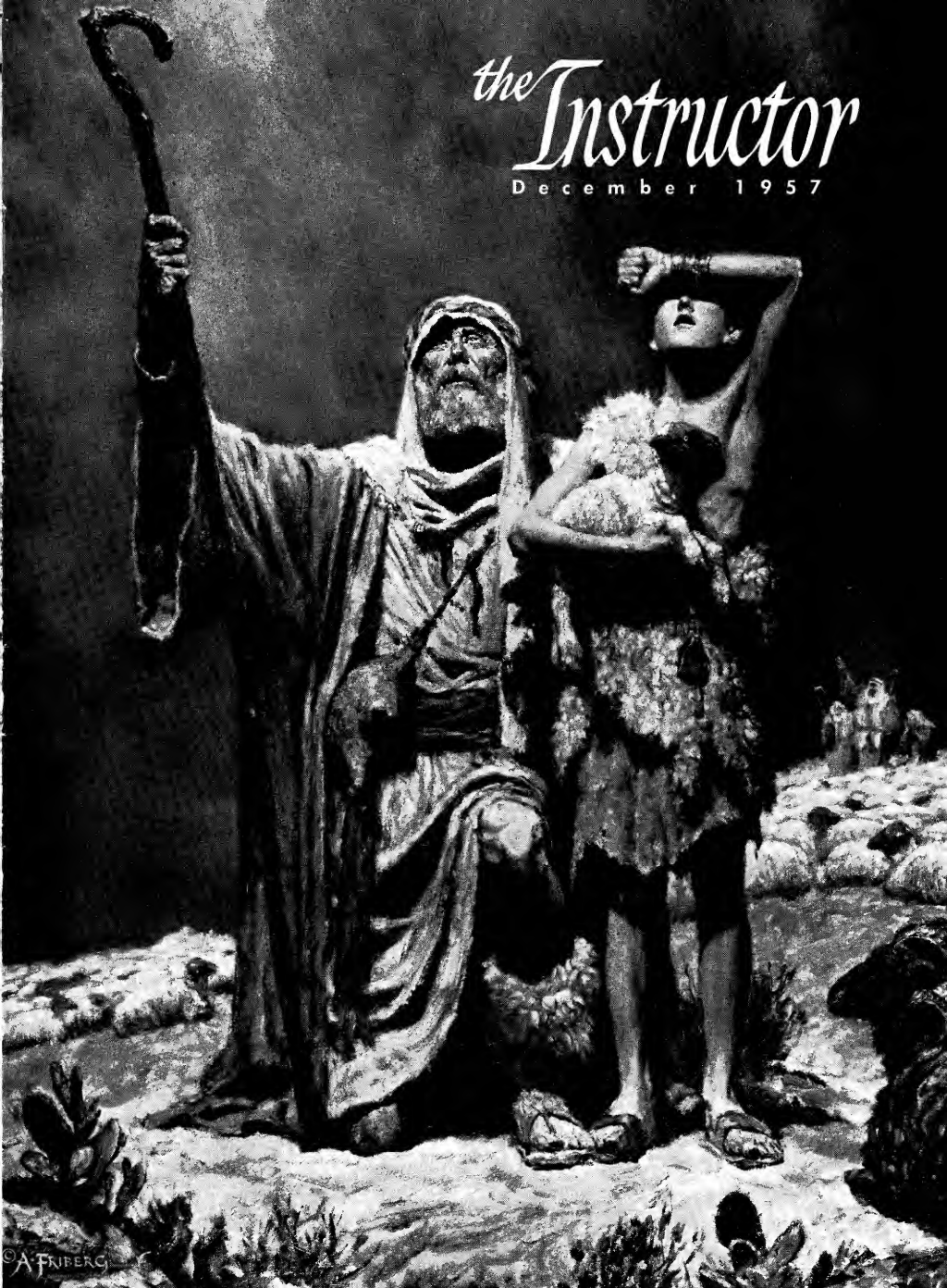


the Instructor

December 1957



the Instructor

DECEMBER, 1957

Volume 92, Number 12

Devoted to teaching the Restored Gospel in the classroom and home.



OUR COVER

PROPHETS of the Old Testament had long foretold the coming of the Messiah. The aged shepherd, recalling these prophecies, tells the young man at his side the meaning of the star.

"... There shall come a Star out of Jacob, and a Sceptre shall rise out of Israel..." (Numbers 24:17.)
 "But thou, Bethlehem Ephrathah, though thou be little among the thousands of Judah, yet out of thee shall he come forth unto me that is to be ruler in Israel; whose goings forth have been from of old, from everlasting." (Micah 5:2.)

Samuel, the Luminous prophet, also foretold the coming of the Savior:

"And behold, there shall a new star arise, such an one as ye never have beheld; and this also shall be a sign unto you." (Helaman 14:5.)

Our cover is a reproduction of a painting by Arnold Friberg whose paintings for the "Ten Commandments" motion picture and about Book of Mormon events are widely known.

—Kenneth S. Bennion.

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YOU WILL WANT TO READ . . .

- How many persons would miss you if you, like George Mason, were locked in a bank safe over Christmas day? Read, "The Man Who Missed Christmas," page 364.
- Bill Salt did his singing "for the Lord." Arnold Friberg chooses that as "Gospel Teaching I Remember Best," page 368.
- Stories behind some of the well-loved Christmas carols are told by Arthur S. Anderson in his regular Instructor feature, "Little Deeds from Big Lives," page 357.
- Should paintings of God be shown to Sunday School children? Read the suggestion in "Question from the Field" of the Junior Sunday School section, page 382.

The Living Christ

"And there were in the same country shepherds abiding in the field, keeping watch over their flock by night.

"And, lo, the angel of the Lord came upon them, and the glory of the Lord shone round about them: and they were sore afraid.

"And the angel said unto them, Fear not: for, behold, I bring you good tidings of great joy, which shall be to all people.

"For unto you is born this day in the city of David a Saviour, which is Christ the Lord.

"And this shall be a sign unto you; Ye shall find the Babe wrapped in swaddling clothes, lying in a manger.

"And suddenly there was with the angel a multitude of the heavenly host praising God, and saying,

"Glory to God in the highest, and on earth peace, good will toward men."

—Luke 2:8-14.

CHISTMAS is the annual festival kept throughout the Christian world of this event, the Eternal Father's gift to the world of His Son as the Saviour of all mankind. For this expression of love by the Most High we should give at least a passing thought as we exchange gifts during the yuletide season. Too many, oh, all too many people — old and young — associate Christmas with Santa Claus, reputedly an abbreviation of St. Nicholas who lived about the fourth century after Christ.

Christmas presents given grudgingly, or because of reciprocal duty, fail to express the true Christmas spirit; "For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." (John 3:16.)

Love for the Father of us all, and good will toward one another make Christmas the most precious of all anniversaries. All who would reciprocate God's love, and sincerely express it, will strive to avoid that which is impure, dishonorable or vile.

If every man desired to show friendliness toward others, and strove to express that desire in a hundred kind sayings and little deeds that would reflect unselfishness and self-sacrifice, what a contribution thereby each would make toward bringing peace on earth and resultant happiness to mankind.

There can be no happiness, no salvation without peace in life, peace in the Hereafter. Christ exemplified that principle throughout His life. Everything that pertains to human happiness and salvation, Christ exemplified. He is the Light and the Life — the first example of salvation to the individual.

Christ taught that peace comes from within — not from without — the result of what a man thinketh. He



As this yuletide approaches, let us remember that our Eternal Father gave His Son as a gift for the benefit of all mankind.

emphasized more than He did the outward ritual that which is within the heart of men.

He put even before worship the principle of reconciliation. "Therefore if thou bring thy gift to the altar, and there rememberest that thy brother hath ought against thee; Leave there thy gift before the altar, and go thy way; first be reconciled to thy brother, and then come and offer thy gift." (Matthew 5:23, 24.)

Harboring an evil thought injures the person who harbors it more than the man against whom he holds ill feeling. Modern psychology emphasizes that truth. If we would have peace, we should banish our enmity for others. Bearing enmity in our hearts injures us and drives peace from our hearts.

Christ's reality must be sensed by you and by me, and the reality of His philosophy must be mine and yours if we hope to advance spiritually and rise above the earth and the things which are akin to it.

When Jesus said to His disciples: "Ye believe in God, believe also in me," (John 14:1) He wanted them to understand, as He wants the whole world to understand, that only through obedience to Gospel principles can man find peace and the life abundant. Peter proclaimed an eternal truth when he declared to the high priests "... there is none other name under heaven given among men, whereby we must be saved." (Acts 4:12.) That truth is reiterated in the Doctrine and Covenants: "And we know that all men must repent and believe on the name of Jesus Christ, and worship the Father in his name, and endure in faith on his name to the end, or they cannot be saved in the kingdom of God." (Doctrine and Covenants 20:29.)

I like to associate with that word "saved" the power that man gets in this life to control his temper, to master his animal instincts and passions, power to resist social evils that blight men's and women's souls and shut them out not only from the peace of the world but also from membership in the Kingdom of God. How inappropriate to celebrate the birth of our Saviour by carousing, by profaning the name of Deity, or by contributing in any way to disharmony in the home.

May this celebration of the birth of the Babe of Bethlehem find more millions of honest hearts than ever before sincerely echoing the song of the heavenly host, "Glory to God in the highest, and on earth peace, good will toward men."

There is no parallel between joy, and covetousness. Joy is a virtue; covetousness is a vice.

The Tenth Commandment for Us*

By Bishop Carl W. Buehner
of the Presiding Bishopric

"Thou shalt not covet thy neighbour's house, thou shalt not covet thy neighbour's wife, nor his manservant, nor his maidservant, nor his ox, nor his ass, nor any thing that is thy neighbour's. —Exodus 20:17.

THE Ten Commandments were given to Israel nearly 4,000 years ago, but surprising as it may seem, these laws are as binding upon us as they were upon ancient Israel. These commandments are of two categories: those which emphasize duty to God, and those which stress duty to neighbor.

The tenth commandment is by no means least in importance. It was given to guide our thoughts and thereby regulate our attitude toward our neighbors. Robert Browning said, "Thought is the soul of act." Measured by this deduction, we can understand that men do those things which are first thought out in the mind.

"We sow our thoughts, and we reap our actions; we sow our actions, and we reap our habits; we sow our habits, and we reap our characters; we sow our characters, and we reap our destiny." —C. A. Hall.

The prophet Lehi made clear the underlying purpose of our lives when he said, "Adam fell that men might be; and men are, that they might have joy." (2 Nephi 2:25.)

There is no parallel between joy and covetousness. Joy is a virtue; covetousness, a vice. Covetousness is a combination of evils, a family of sins. Greed, grasping, avarice and envy are its chief components.

Covetousness is a form of hunger never satisfied. It is a longing for that which rightfully belongs to others. Like rust eating its way through iron, greed cankers the soul. In his eagerness to acquire what he wants, the grasping person ignores any protest of conscience. He wants more than his share and he uses

wrong and unfair means to obtain it. Then there is the avaricious person who has capacity to acquire wealth in the form of money which he can hoard away. He is often extremely stingy and sometimes subjects himself to severe self-denial. In the words of Bion, the Greek poet: "He has not acquired a fortune; the fortune has acquired him."

Worse than any of these is the man who covets his neighbor's wife.

Perhaps in modern terminology the commandment might read, "Thou shalt not covet thy neighbor's spouse." How can one love his neighbor as himself and at the same time yield to an impulse which would destroy two homes, subject members of two families to humiliation and disgrace? No wonder the Lord forbade the Israelites to covet their neighbors' wives.

Envy is one of the dominant ele-



You must not covet your neighbor's house, nor his lands, nor his help, nor his herds, nor anything else that is your neighbor's. Covetousness causes one's soul to shrink.

*This is the tenth and last article of a series on the Ten Commandments by members of the First Council of the Seventy and the Presiding Bishopric written especially for *The Instructor*.

TENTH OF A SERIES

ments of covetousness. It covets not only the material possessions of others but their talents and attainments. Although we live in a day when the people of this great nation enjoy more luxuries than any other civilization in history, this abundance has not eliminated envy. More new homes, new furniture, new cars, fine clothes, productive farms and good flocks have served to increase the evils of envy.

Envy is at its worst when it strikes at personal attainments. When we envy the social and political stations of our neighbor and his Church position, then we are far from loving him. Shrinkage of soul comes to those who envy their neighbor of his God-given talents.

It is tragic to be envious even though we do nothing or say nothing to injure our neighbor, because we entertain malicious thoughts. Secretly, we are dissatisfied and selfish. We do not think constructively. But few of us ever keep envy locked in our heart. We give vent to our feelings. We criticize. We drop a word here and there until envy has accomplished its purpose.

Compare those who yield to envy with those who are generous in their attitude toward their fellow men. Who has the most friends? Who is respected most? Who is the most happy? The key to eliminating covetousness is in learning to live happily. Robert Louis Stevenson ably described what living happily should mean to each of us:

AMONG the most we can get out of life, is its discipline for ourselves and its usefulness for others.
—Tryon Edwards.

* * *

SOMETIMES the best gain is to lose.
—Herbert.



BISHOP CARL W. BUEHNER

This final commandment was given to us to guide our thoughts and thereby to regulate our attitudes toward our neighbors.

"We live in an ascending scale when we live happily, one thing leading to another in an endless series . . . To be truly happy is a question of how we begin and not of how we end, of what we want and not what we have. An aspiration is a joy forever, a possession as solid as a landed estate, a fortune which we never can exhaust and which gives us year by year a revenue of pleasurable activity."

Happiness comes from conquest over temptation, from freedom of

conscience, from being kind, from giving worthwhile service to others, from realization of life well lived, from worthy achievement and from faith in God. We should take time to examine ourselves and make sure covetousness is not robbing us of the privilege of living happily.

"For when the power of imparting joy is equal to the will, the human soul requires no other heaven."

—Percy Bysshe Shelley.

THE AUTHOR

SINCE April 10, 1952, the second counselor in the Presiding Bishopric of the Church of Jesus Christ of Latter-day Saints has been Carl W. Buehner, a native of Stuttgart, Germany.

Bishop Buehner's rise in the Church to his present position as one of the General Authorities has been step by step: second counselor, first counselor and bishop of Forest Dale (Salt Lake City) Ward; high councilman, second counselor, first counselor and president of Granite (Salt Lake City) Stake; regional chairman and then general welfare committee member of the Welfare Plan.

He had served in the Eastern States Mission from 1919 to 1921.

A son of Carl Frederick and Anna Geigle Buehner, he was born Dec.

27, 1898. When he was two years old, the family moved to Utah.

In high school, Bishop Buehner won several letters in athletics. He then attended the Chicago Institute of Technology.

He and Lucile Thurman, whom he married in the Salt Lake LDS Temple on Aug. 22, 1922, have three daughters and a son.

Bishop Buehner also has been a successful businessman. For several years he was a building contractor. He now is chairman of the board of directors of Buehner Block Company, manufacturers of building materials. Among other interests, he is chairman of the board of directors of the Mineral Fertilizer Company, president of Utah Fur Farms, Inc., and secretary and director of Sunset Lawn Memorial Corporation.

The Real Message of Christmas

By General Superintendent George R. Hill



THERE is scarcely a child of four in the Church of Jesus Christ of Latter-day Saints who cannot repeat the story of Christ's birth, the vision of the shepherds and of the host of angels saying "Glory to God in the highest, and on earth peace, good will toward men." All Christendom makes much of this, as it should. But does it follow through, by daily living and following His doctrines, the real messages of Christmas?

Let us remember and embody in our lives the guidance contained in these scriptures:

"For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." (John 3:16.)

"For behold, this is my work and my glory — to bring to pass the immortality and eternal life of man." (Moses 1:39.)

"... I am the resurrection, and the life: he that believeth in me, though he were dead, yet shall he live: And whosoever liveth and believeth in me shall never die..." (John 11:25, 26.)

"... I am, come that they might have life, and that they might have it more abundantly. I am the good shepherd: the good shepherd giveth his life for the sheep." (John 10:10, 11.)

"Then came the Jews round about him, and said unto him, How long dost thou make us doubt? If thou be the Christ, tell us plainly.

"Jesus answered them, I told you, and ye believed not: the works that I do in my Father's name, they bear witness of me..."

"My sheep hear my voice, and I know them, and they follow me:

"And I give unto them eternal life; ... (John 10: 24-28.)

"When the people ... saw that Jesus was not there ... they ... came to Capernaum, seeking for Jesus ...

"Jesus ... said, Verily, verily, I say unto you, Ye seek me, not because ye saw the miracles, but because ye did eat of the loaves, and were filled.

"Labour not for the meat which perisheth, but for the meat which endureth unto everlasting life, which the Son of man shall give unto you ...

"Then said they unto him, What shall we do, that we might work the works of God?"

"Jesus answered and said unto them, This is the work of God, that ye believe on him whom he hath sent." (John 6:24-29.)

"... The bread of God is he which cometh down from heaven, and giveth life unto the world ...

"... I am the bread of life: he that cometh to me shall never hunger; and he that believeth on me shall never thirst ...

"... I came down from heaven, not to do mine own will, but the will of him that sent me." (John 6: 33-38.)

"If ye love me, keep my commandments ...

"Peace I leave with you, my peace I give unto you: ... (John 14:15-27.)

"This is my commandment, That ye love one another, as I have loved you.

"Greater love hath no man than this, that a man lay down his life for his friends." (John 15:12, 13.)

"And this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent." (John 17:3.)

"Then ... a lawyer asked him ...

"Master, which is the great commandment in the law?"

"Jesus said unto him, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind.

"This is the first and great commandment.

"And the second is like unto it, Thou shalt love thy neighbour as thyself.

"On these two commandments hang all the law and the prophets." (Matthew 22:35-40.)

"But I say unto you, Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you;

"That ye may be the children of your Father which is in heaven ..." (Matthew 5:44, 45.)

"Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven." (Matthew 5:16.)

How will your record be "written"?

ABOUT BEN ADHEM

Abou Ben Adhem (may his tribe increase!)
Awoke one night from a deep dream of peace,
And saw, within the moonlight in his room,
Making it rich, and like a lily in bloom,
An Angel writing in a book of gold;
Exceeding peace had made Ben Adhem bold,
And to the Presence in the room he said,
"What writest thou?" The Vision raised its head,
And with a look made of all sweet accord
Answered, "The names of those who love the Lord."
"And is mine one?" said Abou. "Nay, not so,"
Replied the Angel. Abou spoke more low,
But cheerily still; and said, "I pray thee, then,
Write me as one that loves his fellow men."

The Angel wrote, and vanished. The next night
It came again with a great wakening light,
And showed the names whom love of God had blessed,
And, lo! Ben Adhem's name led all the rest!

—James Henry Leigh Hunt.



Drawing by Ed Moryon.

By his love of fellow men, Abou Ben Adhem expressed to all the real meaning to be found in the Saviour's first coming.

We Treasure Yet Their Gifts

By Arthur S. Anderson

Serving God with our little, is the way to make it more; and we must never think that wasted with which God is honored, or men are blest.
—John Hall.

AS yuletide approaches, let us pause and recall that there are many ways in which to give and to remember. These writers and composers contributed to the meaning of Christmas; and, therefore, their gifts are great in our sight. Share their contributions with your students.

He Gave a Carol

WHILE Charles Wesley was attending Westminster School in England, his uncle, Garrett Wesley, made him a very generous offer. The elder Wesley offered to adopt the 14-year-old Charles if he would carry on the Garrett Wesley name. By accepting, Charles would inherit a sizeable fortune in Ireland where he would go to live and manage his uncle's estates.

After considering the offer carefully, the penniless young boy declined. Charles decided that his acceptance of the riches would deprive him of the right to choose what he would do in life. He was not willing to exchange his freedom of choice for the riches.

Charles Wesley, along with his brother John, spent his entire life teaching, preaching and serving others. He is noted for the writing of more than 7,000 religious hymns among which is the much sung Christmas carol "Hark! The Herald Angels Sing."¹

¹Adapted from *A Tale of Two Brothers, John and Charles Wesley*, by Mabel Richmond Bradford; Oxford University Press, New York, 1954; pages 34, 35.

He Gave a Tender Moment

THE day before Christmas in 1818, Joseph Mohr, the assistant pastor of a little church in the Austrian village of Oberndorf, realized that the church organ was out of order. Rather than sit idly by resigned to the prospect of a drab Christmas service without the organ, the young man set to work writing a special Christmas verse.

When it was completed to his satisfaction, he took it to the church organist, Franz Gruber, who set the verse to appropriate music. That evening, the most widely loved Christmas song in all the world was heard for the first time. Even the organ could not have added to the simple beauty of "Silent Night" — the carol that came into existence because Joseph Mohr had a desire to make the best of an inconvenient situation.²

²Based on material in *A Treasury of Christmas Songs and Carols*, by Henry W. Simon; Houghton Mifflin Co., Boston; 1953; page 59.

He Gave Them a Motive

WHEN Martin Luther was 7, his father sent him to the local school where he was forced to spend most of his time studying Latin. The teaching system was very mechanical and the punishments severe. One morning when Martin was unable to recite his Latin lesson, he was whipped unmercifully 15 times.

All his life, he remembered the incident and spoke resentfully about it. He resolved that he would try to be wise enough to teach with inducements rather than physical punishment. "If you give a thrashing," he said, "keep an apple in sight as well as the cane."

Martin Luther learned to love his fellow men and was a champion of the unfortunate and the underprivileged. Many know him as one of the leaders of the Reformation. Children know him as the writer-composer of the beloved Christmas carol "Away in a Manger" or "Luther's Cradle Hymn."³

³Based on material found in *By Faith Alone, The Life of Martin Luther*, by W. J. Kooiman; Philosophical Library Inc., New York; 1953; pages 12, 13; also, *Here I Stand, A Life of Martin Luther*, by Roland H. Bauton; Abingdon Press, New York; 1950; page 23.

He Gave a Profound Experience

GEORGE FREDERICK HANDEL was just 7 years old when he received his first concentrated musical instruction from Friedrich Zachau, an accomplished organist and composer. Zachau required Handel to compose a complete cantata every week in addition to his regular exercises. To accomplish this, the young musician had to learn to work long and hard disciplining himself so as to make every minute produce something worthwhile.

By the time Handel had reached 11, he had much to show for his wise use of time. He had composed six sonatas, learned to play the harpsichord, the violin, the oboe and the organ. All this he did in addition to his regular school work.

Throughout his life, Handel worked hard composing many master works including an average of two operas a year for more than 20 years.

Towards the end of life, however, Handel's lack of business skill led him into almost hopelessly indebtedness. When his health and fortunes had reached the lowest ebb, his right side became paralyzed. His creditors

(Concluded on page 359.)



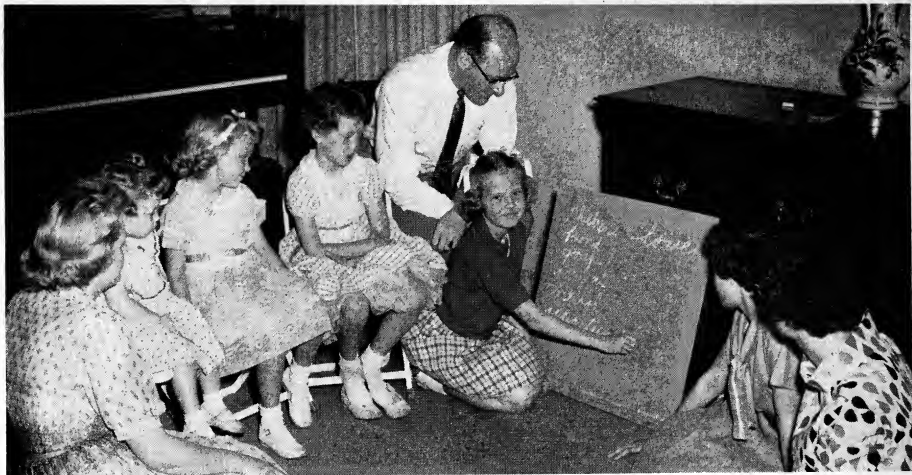
Charles Wesley



Martin Luther



George F. Handel



The Robert L. Backmans, Utah's 1957-58 Family of the Year, gather around Becky as she writes and . . .

They Pause To Count Their Blessings

By Virginia Baker

Photos by Leland VanWagoner

ROBERT L. BACKMAN, young attorney-at-law, smiled warmly at his wife and their six daughters, as they all rose after family prayer. "Tonight," he said, "our family evening will be concerned with the things we are thankful for."

"Lots of exciting things have happened to us these past few months," he added. "Becky, will you come over and write on the blackboard for us?"

Ten-year-old Becky propped the blackboard carefully against the closed television set and got out a piece of chalk.

"First, I think we should be thankful to our Heavenly Father for the exciting trip we won to Florida," said Father. "I think we are all humbly grateful that we were chosen Utah Family of the Year. Do you remember the nice letter we received from the lady in St. George, Utah?"

One of the younger girls spoke up: "She said she was glad for us."

"That's right," commented Mother, the former Virginia Pickett. "Even

though none of us really expected to be named American Family of the Year, it was thrilling to meet with families from other states and exchange ideas with them."

Raven-haired 15-year-old Judy said she was grateful for friends. "I really liked the kids I met in Miami Beach. You know, there were 98 teen-agers in my age group. That's enough to make two children from each family there. I thought it was real neat that not one of those kids smoked."

"Yes, those friends we made in Miami Beach were truly wonderful," said Father. "It encouraged me to learn that every one of the 48 families held some sort of a family gathering regularly. Say, wouldn't it be fun to get a trailer next summer and visit some of the families we met?"

"Oh, yes, let's go!" "Do we have to wait until school's out?" "Will we get to see all of them?"

"Whoa, now," cried Father. "It's just an idea. We'll have to think about it and see what we can work out by summer. But when we think

about friends, let's not forget that nice neighbor who moved next door just before we went to Miami Beach."

"I remember," said Becky. "She said she didn't have much money, but she did have a beautiful suitcase that would love to go with us."

"I'm thankful for the Gospel," said slender Louise. When prompted by her father for details, she added, "I guess because the Gospel teaches us about Jesus and Heavenly Father. And some of the most fun times we have are at the ward!" she finished in a burst of enthusiasm.

The Backmans live in the Parleys First Ward of Highland Stake in Salt Lake City. Brother Backman is first counselor in the bishopric. Others of the family are as active as their individual capabilities permit.

And so the "thanks" expressions continued through the family.

Ginny (Virginia), a first-grader, said she was thankful for her toys and her pretty clothes.

Becky's list grew to include thanks

BACKMAN FAMILY HOUR PROGRAM

Conducting	Becky, 10.
Prayer	Louise, 12.
Piano solo, "Serenade"	Judy, 15.
Discussion	Family.
Reading, "Moptop"	Ginny, 6.
Community Sing	Family.
Song, "Bunny"	Family.
Piano solo, "The Cradle Song"	Ginny and Bonnie, 5.
.....	Louise.
Dance	Patsy, 2.
Parlor games	Family.

for living in America, for the food the family had to eat and many other things.

Father finished the list with this thought, "I'm grateful that we have your mother. I'm grateful for the way she keeps our home so nice, and the way she takes care of you girls. I'm thankful that she's my wife, and that's different from being your mother. I appreciate the way she keeps my clothes clean and mended. She helps and encourages me with my ward duties, and she always shows confidence in my ability to earn a living for all of us."

By this time the girls were bubbling with ideas on what to be thankful for, but Father led them into discussing ways and means to show Heavenly Father our thanks.

"We can live His commandments," promptly answered Judy.

"Living the Golden Rule is another way," said Mother.

There was a pause, then all the girls started to giggle.

"Didn't that counselor look surprised when he interviewed us in Miami Beach?" laughed Father.

Judging for the All-American Family was done by interviewing

each family. Professional family counselors conducted the interviews. One of the two questions asked each family was: "Your mother has been taken to the hospital suddenly for an operation. What are you going to do?"

That was exactly the situation which had come up in the Backman family during the summer of 1956. The counselor was told how the family actually worked out the resulting problems.

Judy, then only 14, made lists showing which older girls were to look after which younger sisters. (Baby Patsy was only a year old then.) Lists were made of household duties assigned to each girl. Judy planned menus, and Louise and Becky took their turns at cooking.

"I was so proud of them, it almost brought tears to my eyes when I told the counselor about it," said Brother Backman.

(The William Bergeson family of Shelley, Idaho, was named All-American Family of the Year¹ and another Mormon family, the E. Peter Grigsbys of Martin, Kentucky, was named most popular by vote of the families themselves. Representative families from the Church of Jesus Christ of Latter-day Saints thus walked away with both of the only prizes awarded at the contest.)

"And now Ginny-girl has a reading for us," Becky announced.

After Ginny recited, Father played the piano while the whole family sang. Then Ginny and Bonnie sang about a bunny, which pleased young Patsy, and there were other numbers before games were brought out. The

¹See "They Do it Together," *The Instructor*, August, 1957.



Playing a table game are: Father Robert, Becky, Mother Virginia, Judy and Louise.

older girls played table games and Mother played "Pin the Tail on the Donkey" with Bonnie and Patsy.

Becky brought out some homemade candy to finish off the Backman home evening.

LITTLE DEEDS FROM BIG LIVES

(Concluded from page 357.)

seized him and threatened him with imprisonment. For a brief time, he was tempted to give up the fight, but the self-discipline which he had developed so well in his youth returned to him and he rebounded to compose the greatest of all his inspirations—a musical masterpiece which has become a traditional part of the Christmas season in every Christian nation. In three short weeks Handel composed the epic "Messiah."⁴

⁴From *Forty Famous Composers*, by Henry Thomas and Dana Lee Thomas; Halcyon House, Garden City, New York; 1948; pages 12-23.



Father plays the piano while all sing. They are: (l. to r.) Mother, Patsy, Ginny, Bonnie, Louise, Becky and Judy.



Pinning a tail on the donkey is fun for all the small fry. While Bonnie pins, Mother encourages and steadies picture.



As she received the money, she knew that it had been . . .

A Birthday Gift for the Lord

By Elder Spencer W. Kimball
of the Council of the Twelve

"AREN'T you making a cake, mother?" asked the 4-year-old as she saw her mother making preparations for the Christmas dinner.

"No, darling. Why?"

The little girl said: "We ought to have a cake today, a birthday cake. This is Jesus' birthday, and we ought to have a birthday cake for Him."

The hours passed and the grandparents came in and all the family enjoyed the birthday cake for Jesus. "Out of the mouths of babes and sucklings . . ."

In one of the stakes of Zion lives

* * *

a family who also believes in a birthday for Jesus. It was on April 6, 1955; and as they gave to me a crisp \$50 bill, they said, "Today is the Lord's birthday. We always give gifts to our family members on their birthdays. We should like to give a gift to the Saviour. Will you place this money where it will please the Redeemer most?"

Two days later, Sister Kimball and I were on our way to Europe for a six-month's tour of all the missions. As we made hasty and extensive preparations, we kept thinking about the birthday gift entrusted to us and then the thought came to us that perhaps in Europe we would find the most appreciative recipient.

For months we toured the missions, held meetings with the missionaries and Saints, and met many wonderful folks. There were numerous opportunities to present the gift, for the majority of the Saints over there could use extra funds. But we waited.

Toward the end of the mission tour we met a little woman in Germany. She was a widow; or was she? For she had been alone with her family of children for 10 years. Whether her husband was deceased or not she did not know. A victim of World War II, he had disappeared and no word had ever come from him. It was said that he was behind the Iron Curtain. The little folks who were but children when he was taken away were now near grown, and the son was a full-time missionary among his German people.

It was nearing the time of the temple dedication at Bern, Switzerland. I said to this good woman, "Are you going to the temple dedication?" I saw the disappointment

in her eyes as she said how she would like to go but how impossible it was because of lack of finances. "Here is the place for the gift" was the thought which rooted itself in my mind. I quietly checked with the mission president as to her worthiness and the appropriateness of her going to the temple; and then I gave to him half of the gift, which he assured me would pay the actual bus transportation to Bern and return.

A few weeks later we were in southern France. We had driven from Geneva south to the Riviera. The long circuitous route had taken most of the day. The bumper-to-bumper cars of the crowds of fun-lovers along the beaches delayed us so that for some twenty or thirty miles we moved slowly, inching our way to reach our destination. When we arrived, we were one hour late for our meeting at Nice.

It was a hot night. The building was filled to capacity. A woman sat at the piano, entertaining this large crowd until our arrival. For one hour she had played. I was so embarrassed for our delay and so grateful to her for what she had done to hold the group and entertain them that I inquired concerning her. Her husband, a professor, had died not long ago and the widow was making a meager living through her musical talents. She was a rather recent convert. Her mission president and the elder assured me that she was worthy and deserving so I left with her mission president, to be given to her, the other half of the Saviour's gift.

We completed our mission tours of the 10 missions and finally journeyed to Bern for the dedication



In this article by Elder Kimball, a different and satisfying experience is described. It is one for everyone to ponder at this time of the year when thoughts turn to gifts and giving.

service of the Swiss Temple. The prophet of the Lord, President David O. McKay, was present with three of the apostles. After the glorious dedication meetings were over, the regular temple services were conducted in the various languages. As I assisted the French Saints in their session, I was conscious of the little musician; and she literally beamed as she was enjoying the Saviour's birthday gift. She had used it to pay for her transportation to the temple. Her eyes shone with a new luster; her step was lighter; she radiated joy and peace as she came through the temple with new light, new hope. And I whispered to myself, "Thank the Lord for good folks who remember the Redeemer on His birthday."

I was present again when the three German-speaking missions had their session in the temple. These faithful Saints were assembling for their first time in a holy temple of the Lord. Some of them had been in the Church for long years, and this was their first opportunity. And as these German Saints congregated, I saw the sweet mother, who had received the first gift, rush over to a group of missionaries, single out her handsome missionary son and embrace him. Their eyes were glistening as they were reunited after many months of his missionary work. To meet in the Temple of God, what a joy to them both! They moved about the temple together.

I whispered to the prophet their story of devotion and sacrifice and

uncertainties. He was touched by their tender affection. How they wished the lost father could be restored and that they all could be sealed this day!

The light in this mother's eyes was like that of one of her German sisters of the same group who shook my hand warmly and in deep emotion said to me: "Now I can face anything. I have been through the Lord's temple, have made my covenants with my Heavenly Father, and have my own temple work done. Now I can meet any situation. Hunger, cold, uncertainties and even war, with all its terrors, will have less fear for me now. I have the courage and fortitude to stand the severest trials."

Another year rolled round. Again it was April 6. The birthday family came again. This time it was \$100. They were pleased with the happiness their last gift brought to the recipients. Another birthday gift for the Saviour upon His birthday! Two or three days passed and the Church's general conference was in session. I had a visit from a mission president who was telling me all about his mission, its accomplishments, his missionaries and their devotion, his Saints and their faithfulness. They were Spanish-speaking folk.

In the midst of the conversation he changed the subject to say he had just received a telegram from the headquarters of his mission, ad-

vising that a humble member had just been informed by his doctors that he had cancer which could not be cured and that his time upon the earth was very limited. There was deep sympathy and real grief in the words of the mission president as he told me how anxiously this young man and his wife and several children had anticipated going to the temple at Mesa, Arizona, to unite their family for eternity but how difficult it had been to save from their very meager income because of the high cost of living. Now it would be impossible, and the father would die without having had the privilege of temple ordinances.

I asked the mission president about what it would cost to bring the family to the temple at Mesa; and he estimated that with careful planning, \$100 would finance the trip. I opened my purse and asked him, "Would this \$100 bring those people to the holy temple?" His eyes lighted up, and his gratitude mounted as I told him of the faithful family, who every year give gifts to the Saviour on His birthday.

Not long after the temple ordinances were completed, this devoted, faithful husband and father went to his reward in the joyful knowledge that his family now belong to him for eternity.

"Verily I say unto you, Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me." (*Matthew 25:40.*)

Her Soul Was a Battleground

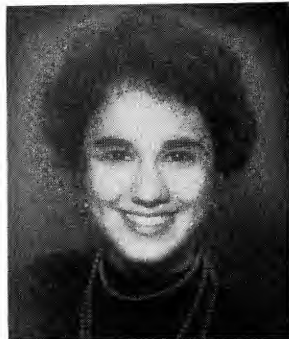
By Ramona W. Cannon

IN her early teens, Maridel Kusch was something of a "party girl" with dancing and other social activities as her main goal.

The human soul, however, can be a great battleground. Such was Maridel's experience; for at 15, she had found "religion" at a revival meeting and had accepted Christ as her personal Saviour. The conflict was now on. The girl sought religious activities to replace her social desires. Often, though, she was troubled; for she did not feel completely "saved." With a heart full of problems, she searched the scriptures for answers.

One day, as a 17-year-old, she went to a bakery to purchase bread. There Maridel talked with the owner, a family friend and a member of the Church of Jesus Christ of Latter-day Saints. The proprietor introduced the girl to two missionaries standing nearby. A brief Gospel conversation followed, with an appointment for the elders to come to her home.

During the first two visits, they answered many questions which were disturbing Maridel. On the third interview, the missionaries presented the lesson on the Godhead which included the idea of a God



MARIDEL KUSCH

She did not feel completely "saved."

with a body. This the girl doubted. "Because the elders told me to go to God in prayer to find out the (Concluded on page 380.)

This new filing system for your teaching materials and thought gems will save time and permit you to . . .

Have a Handy Harvest of Helps

By Asabel D. Woodruff*



Photo by Ray Kooyman.

*There is real satisfaction in being able to find your enrichment materials as they are needed in your lesson preparation.***

"NOW where is that article on the meaning of Christmas! I saw it in something I was reading just a few weeks ago."

Have you ever asked yourself a question like that? Have you ever had a letdown feeling as you said to a class, "I wish I could find that picture of Solomon's Temple; it would make this idea so much clearer."

If you have had enough of this kind of disappointment, there is something you can do about it. In the course of your life of work in the Church you will handle hundreds of pieces of teaching material. There will be pictures, clippings, outlines, notes, letters, and even some original documents and actual objects. You need a handy system for filing them so they are easy to locate when you need them.

You are the very person someone had in mind when the idea of a file for teaching materials popped into focus. Now that file is a reality, and ready for you to use.¹ Here are some of its characteristics:

There is a total of 287 topics in the whole file, with a separate folder for each topic. That is, there are 287 if you want the whole file. If you already have a great wealth of material, you may need the whole file right from the start. If you have only a little, or not even any materials right now, you may want to start with just the main topics in the file.

The file topics are arranged in outline form. This is helpful for two reasons. First, it helps to keep all of the 287 topics in order, since there are only 22 main topics, and all the rest are more detailed topics under those 22. Second, you can start with the basic 22 folders if you wish. Then as your collection increases in size, you can obtain the next set of folders under a given topic, and divide your materials among them. Each of the main topics has at least two more detailed sets, and some of them have three more such sets, where the detail is sufficient to justify them.

For example, here is part of the system, showing the first two main topics and the detailed headings under them:

- | | | |
|-----------------------|------------------------------------|-----------------------------|
| 1. MEMBERS OF GODHEAD | 1.1 The Father | 1.1.1 Elohim, God of Gods |
| | | 1.1.2 Father of our Spirits |
| | | 1.1.3 Kingdom of God |
| 1.2 The Son | 1.2.1 His Mission | |
| | 1.2.2 Birth and Infancy | |
| | 1.2.3 Childhood | |
| | 1.2.4 Active Ministry | |
| | 1.2.5 Crucifixion and Resurrection | |

- | | | |
|---------------------|------------------|-------------------------------------|
| 1.3 The Holy Ghost | 2.1 The Universe | 2.2.1 Earth's History and Creations |
| 2. CREATIONS OF GOD | 2.2 Our World | 2.2.2 Lands |
| | | 2.2.3 Resources |
| | | 2.2.4 Complexity and Beauty |
| | | 2.2.5 Plants and Animals |
| | | 2.2.6 Seasons and Days |

Other Headings

The other main headings are as follows:

- | | |
|-----------------------------|----------------------------|
| 3. Principles of the Gospel | 13. Religious Books |
| 4. Doctrines of the Gospel | 14. Religious Leaders |
| 5. Worship | 15. Great Religious Events |
| 6. Prayer | 16. Sacred Places |
| 7. Basic Commandments | 17. Special Days |
| 8. Ordinances | 18. Hardships |
| 9. Temple Work | 19. Temporal Welfare |
| 10. The Church | 20. People |
| 11. Home | 21. America |
| 12. Family | 22. Fine Arts |

Each of these headings is divided just as the first two shown above. In the first set there are the 22 major topics and therefore folders. In Set II, there are 97 subheadings and folders (such as classifications of 1.1 and 2.1). In Set III (the 1.1.1 and 2.2.1 classifications), there are 153 folders; and in Set IV, where there is more detail than most of the topics need (which might be 1.1.1.1 or 2.2.1.1 classifications), there are just 15 more folders.

The folders are letter size. That is, they are large enough to hold paper which is 8½ inches wide and 11 inches long. It is not necessary to buy an expensive

*Dr. Woodruff is dean of the College of Education, Brigham Young University. He is a member of the Deseret Sunday School Union general board and is architect of this file.
¹The file is available at the Deseret Book Company, Salt Lake City, Utah.

**Using the file is Sondra Larsen, the Instructor secretary.

box for them. Almost any grocery store will be glad to give you a carton of the right size to hold the folders. It is wise to get a carton which still has its folding lids, so it can be closed to keep out dust.

Cost of Set

The cost of the folders is 3½ cents each. The basic set with printed labels on each file folder may be purchased ready for use for \$1.00. Set II may be purchased for \$4.35, while Set III sells for \$6.90. Set IV will cost you 70 cents. The entire set of 287 folders costs only \$12.95. It will repay its cost many times over in the wealth of teaching helps it will soon contain. When ordering, ask for the "Materials Classification File."

You will see in the outline above, that each topic has its own code number which furnishes a very convenient way of referring to it. Articles published in Church magazines may now be coded with the numbers under which they might be filed. If they are not coded when you receive them, it will be easy for you to go through a journal or book, writing the proper code numbers on the margin. Then you can cut the journal up and file the clippings, or you can write a description of the article on a 3 by 5 card, with its code number, and with a note on where the article is to be found, and drop the card into your file. If the article fits under two or more headings, put one card in each folder where it fits.

Bulky articles which cannot be placed in the file can be represented there by a card also, telling where the article is and what it is like.

Cross-indexing is easy. For example, a picture of Jesus being baptized, might be filed under "ordinances" (Code Number 8), under "Great Religious Events" (Code Number 15), and under "Members of the Godhead" (Code Number 1). The picture can be put in any one of these folders, and a card describing it in the other two. On the card you will need to write "Baptism of Jesus—see 8" or whatever is the number of the folder in which you have placed the picture. The card would then tell you, if you looked in the folder for "Great Religious Events," that there was a picture of Jesus being baptized in folder number 8.

Index for the File

How can you tell where to look for some particular thing? Or how can you tell where to file a particular item? That is also easy. For that purpose there is an index for the file. Here is a sample of it.

Abraham's move to Canaan, 15.3.1

Adam, Transgression of, 4.2
Adam and Eve, Expulsion from Eden, 15.4.1
Adamic family, 12.1
Adam-ondi-Ahman, 16.3
Age characteristics of people, 20.3
Agriculture and the Church, 19.3.4
Altars for worship, 5.3.1
America, 21
America, characteristics of, 21.1
America, citizenship, 21.2
America, history and destiny, 21.3
America, land of freedom, 16.4
Animals, service to, 7.4.4

You can see that for each topic the full code number is given, such as 12.1.2, or 11.1.2.4. If you have only the basic 22 folders, you would pay attention only to the first number in the code, such as 12, or 11. If you have the first two sets of folders, you would pay attention to the first two numbers in the code, such as 12.1, or 11.1, and so on.

A very little study of the system will serve to develop enough familiarity with it so the teacher will have the 22 basic headings in mind. The topics should sound very familiar to teachers, because they have come directly out of our Church manuals. They range from the Nursery to the most advanced adult class.

When To Classify Material

The best time to classify and file materials is when they are first found. *The Instructor*, *The Improvement Era*, *The Relief Society Magazine*, and any other source of teaching material, could well be clipped as soon as it has been read, and each of its usable parts properly filed. The Church News carries many valuable pictures.

Systematic filing over even a short period of time will result in the accumulation of a surprisingly large collection of useful teaching materials. Enrichment of lessons in all religious fields then becomes much easier. The file will help you in preparing for talks also, or in writing articles. It will help students in seminary classes, and often in their classes in school.

The family might have a wonderful time developing a file as a family project. Every member would find it useful for work in priesthood, Relief Society, Mutual Improvement Association, Sunday School, Primary, or anywhere. Think of its advantages in preparing for home night.

A file is like a garden. If you want to reap, you have to plant. In this crop, however, there is no dull season. Start planting now, keep it up the year 'round, and enjoy a continuous harvest of help.

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The Man Who Missed Christmas*

By J. Edgar Park

IT was Christmas Eve; and, as usual, George Mason was the last to leave the office. He walked over to a massive safe, spun the dials, swung the heavy door open. Making sure the door would not close behind him, he stepped inside.

A square of white cardboard was taped just above the topmost row of strongboxes. On the card a few words were written. George Mason stared at those words, remembering . . .

Exactly one year ago he had entered this self-same vault. And then, behind his back, slowly, noiselessly, the ponderous door swung shut. He was trapped—entombed in the sudden and terrifying dark.

He hurled himself at the unyielding door, his hoarse cry sounding like an explosion. Through his mind flashed all the stories he had heard of men found suffocated in time vaults. No time clock controlled this mechanism; the safe would remain locked until it was opened from the outside. Tomorrow morning.

Then the realization hit him. No one would come tomorrow—tomorrow was Christmas.

Once more he flung himself at the door, shouting wildly, until he sank on his knees exhausted. Silence came, high-pitched, singing silence that seemed deafening. More than

36 hours would pass before anyone came—36 hours in a steel box three feet wide, eight feet long, seven feet high. Would the oxygen last? Perspiring and breathing heavily, he felt his way around the floor. Then, in the far right-hand corner, just above the floor, he found a small, circular opening. Quickly he thrust his finger into it and felt, faint but unmistakable, a cool current of air.

The tension release was so sudden that he burst into tears. But at last he sat up. Surely he would not have to stay trapped for the full 36 hours. Somebody would miss him. But who? He was unmarried and lived alone. The maid who cleaned his apartment was just a servant; he had always treated her as such. He had been invited to spend Christmas Eve with his brother's family; but children got on his nerves and expected presents.

A friend had asked him to go to a home for elderly people on Christmas Day and play the piano—George Mason was a good musician. But he had made some excuse or other; he had intended to sit at home, listening to some new recordings he was giving himself.

George Mason dug his nails into the palms of his hands until the pain balanced the misery in his mind. Nobody would come and let him out. Nobody, nobody . . .

Miserably the whole of Christmas Day went by, and the succeeding night.

On the morning after Christmas the head clerk came into the office at the usual time, opened the safe, then went on into his private office.

No one saw George Mason stagger out into the corridor, run to the water cooler, and drink great gulps of water. No one paid any attention to him as he left and took a taxi home.

There he shaved, changed his wrinkled clothes, ate breakfast and returned to his office, where his employees greeted him casually.

That day he met several acquaintances and talked to his own brother. Grimly, inexorably, the truth closed in on George Mason. He had vanished from human society during the great festival of brotherhood; no one had missed him at all.

Reluctantly, George Mason began to think about the true meaning of Christmas. Was it possible that he had been blind all these years with selfishness, indifference, pride? Was not giving, after all, the essence of Christmas because it marked the time God gave His own Son to the world?



Returning to his office, George Mason came to realize a most disturbing truth.

All through the year that followed, with little hesitant deeds of kindness, with small, unnoticed acts of unselfishness, George Mason tried to prepare himself . . .

Now, once more, it was Christmas Eve.

Slowly he backed out of the safe, closed it. He touched its grim steel face lightly, almost affectionately, and left the office.

There he goes now in his black overcoat and hat, the same George Mason as a year ago. Or is it? He walks a few blocks, then flags a taxi, anxious not to be late. His nephews are expecting him to help them trim the tree. Afterwards, he is taking his brother and his sister-in-law to a Christmas play. Why is he so happy? Why does this jostling against others, laden as he is with bundles, exhilarate and delight him?

Perhaps the card has something to do with it, the card he taped inside his office safe last New Year's Day. On the card is written, in George Mason's own hand:

"To love people, to be indispensable somewhere, that is the purpose of life. That is the secret of happiness."

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Jesus asked them whose son Christ was.

*Suggested Lesson for Stake Conference
Sunday — First Quarter*

The Divine Sonship of Jesus Christ

By Joseph Fielding Smith, Jr.

(To the teacher: The following article is suggested for a uniform lesson to be used in the Senior Sunday School on stake conference Sunday during the first quarter of 1958. It is assumed that the Junior Sunday School classes will use the regular lessons for that Sunday. The ward superintendent should have determined in advance the number of Sunday School classes that will be held on stake conference Sunday so the teacher will be able to plan in advance for a particular age group. It is not intended that any teacher will follow this lesson in detail. The material should be adapted to the situation by the teacher.)

"He shall be great, and shall be called the *Son of the Highest*: . . . The Holy Ghost shall come upon thee, and the power of the *Highest* shall overshadow thee; therefore also that holy thing which shall be born of thee shall be called the *Son of God*." (Luke 1:32, 35.)

"And the *Word* was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the *only begotten of the Father*,) full of grace and truth." (John 1:14.)

ON one occasion, while conversing with the Pharisees, the Saviour asked, "What think ye of Christ? Whose son is he?" This same question has been asked thousands of times during the past nineteen centuries, by theologians, historians, moralists and philosophers. Each has his own idea, but they must agree that Jesus Christ was the greatest character of history. His influence has had a more profound effect on mankind than the influence of any other man who has ever lived on this earth. The historicity of Jesus Christ is an established fact, but the nature and purpose of His mission and His divine Sonship are greatly misunderstood by all outside of the Restored Gospel.

Some religious organizations teach that He was a moral teacher only. They doubt that He was an actual Son of God. Not too long ago the question of religious education in

public school classes was tested in a trial in Urbana, Illinois. A minister of the Unitarian faith testified that "he preferred not to apply the term 'Christian' to himself and that he considered both Jesus Christ and Santa Claus 'folk tales but in different categories.'" He is not alone in his views. Several years ago a so-called Christian minister came to Salt Lake City and said in his first sermon: "If you expect to hear preached from this pulpit, Jesus Christ as the Redeemer of the world and the Son of God, you will be disappointed, because I do not believe in any such doctrine." Such is the spirit of disbelief existing among many so-called teachers of religion and few there are who have a knowledge that He is indeed the literal Son of God.

But the Saviour's question, "Whose Son is he?" requires a definite answer. Matthew spoke of Him as "Emmanuel" which means "God with us." (Matthew 1:23.) Luke testified that "he shall be called the Son of the Highest." (Luke 1:32.) John was most emphatic that he is "the only begotten of the Father." (John 1:14.) Add to these testimonies that of the Saviour Himself, "I am come in my Father's name, and ye receive me not: . . ." (John 5:43.)

"When Jesus came into the coasts of Caesarea Philippi, he asked his disciples, saying, Whom do men say that I the Son of man am?"

"And they said, Some say that thou art John the Baptist: some, Elias; and others, Jeremias, or one of the prophets.

"He saith unto them, But whom say ye that I am?"

"And Simon Peter answered and said, *Thou art the Christ, the son of the living God.*" (Matthew 16:13-16.)

Like Peter, all men should be able to proclaim without hesitation that Christ is the Son of the living God, but this knowledge comes through revelation to the righteous who seek Him and keep His commandments.

"And Jesus answered and said unto him, Blessed art thou, Simon Bar-jona: for flesh and blood hath not revealed it unto thee, [that Christ is the Son of God] but my Father which is in heaven." (Matthew 16:17.)

How can men understand this truth when they teach that the Father is an immaterial, incomprehensible, uncreated, three-in-one spirit? It is not surprising that they are at a loss to proclaim the divine Sonship of Jesus Christ.

But some say Christ was conceived by the Holy Ghost and born of the Virgin Mary.

If this were true Christ would be the son of the Holy Ghost, not the Son of God. The scripture is clear but misunderstood by most theologians.

"And the angel said unto her, Fear not, Mary: for thou hast found favour with God.

"And, behold, thou shalt conceive in thy womb, and bring forth a son, and shalt call him JESUS.

"He shall be great, and shall be called the *Son of the Highest*: and the Lord God shall give unto him the throne of his father David:

"And he shall reign over the house of Jacob for ever; and of his kingdom there shall be no end.

"Then said Mary unto the angel, How shall this be, seeing I know not a man?"

"And the angel answered and said unto her, The Holy Ghost shall come upon thee, and the power of the *Highest* shall overshadow thee: therefore also that holy thing which shall be born of thee shall be called the *Son of God*." (Luke 1:30-35.)

At a later date Mary visited Elisabeth, mother-to-be of John the Baptist. Mary rejoiced in God—

"For he hath regarded the low estate of his handmaiden: for, behold, from henceforth all generations shall call me blessed.

"For he that is mighty hath done to me great things; and holy is his name." (Luke 1:48, 49.)

Now let us consider the facts. In the Grand Presidency of heaven the
(Concluded on page 367.)

Don't Go "Over Their Heads"

By Edward L. Christensen*

PRIOR to the production of countless books and manuals, the teacher taught and the pupil learned without the benefit of many modern teaching devices. Missing were the lesson outline, the opaque projector, the neat flannelboard, the attractive display, and the useful chalkboard. Yet, teachers of bygone centuries have effectively taught facts, concepts and attitudes to others who have listened eagerly and intently.

How did the teacher hold the learners' attention? How did he establish "mental contact" with them in the first place? How did he keep this "line of communication" intact? Undoubtedly the answers are to be found in the fact that he applied some of the most reliable teaching principles known to man. Imagine the extent of the learner's interest and the teacher's enthusiasm as the latter, in ancient times, described how to escape from a wild animal! A rough sketch of the situation, a dramatic demonstration, the simplicity of his language, the excited teacher-pupil interaction, the application to their daily survival — all were perhaps present.

Today's typical classroom is often lacking in the simplicity, the directness, and the liveliness of the "showing how" approach of the ancient teacher. Rather it is very commonplace for one to see a group leader relying wholly upon words and a subdued "telling approach" as a means for putting over the concepts of the lesson.

What can be done about the problem of keeping the presentation on the student's level and, at the same time, stimulate and keep intact that vital student-teacher contact? Granted, the teacher cannot relate in simple words an exciting escape from a wild animal in every class; neither can he pantomime his way through a lesson before an adult audience. However, there are a number of tried-and-true principles of student

contact. A knowledge of these will prove helpful.

Following are five principles of student contact:

1. *Use simple words.* A basic requirement of effective classroom communication is that the learners understand the words of the teacher. The teacher should not fail to use familiar words and simple sentence construction. The greatest Teacher of all applied this principle by *adapting His lessons to the capacities of His followers.* The Sermon on the Mount is an excellent illustration of simplicity as well as promise:

"Blessed are they that mourn:
for they shall be comforted. . .
Blessed are the merciful:
for they shall obtain mercy.
Blessed are the pure in heart:
for they shall see God."²

In commenting upon this clear explanation of what "constitutes genuine blessedness," James E. Talmage observed that the Master made this lesson "simple and unambiguous."³

2. *Use concrete examples.* The understanding of an abstract idea is made easier when that idea is fully illustrated. The would-be learner does not generally grasp new ideas by merely "hearing" them; the discussion of an idea should include examples from the experiences of the learner. This lesson was also taught by the Man from Nazareth: "Therefore speak I to them in parables: because they seeing see not; and hearing they hear not, neither do they understand."⁴

Hence, in His teaching He related the stories of the Parable of the Sower, the Parable of the Tares, and the Parable of the Seed Growing Secretly. The effectiveness of this type of instruction was analyzed by Elder Talmage as follows:

" . . . The incidents of an impressive though simple story will live, even in minds which for the time being are incapable of com-

prehending any meaning beyond that of the commonplace story itself. Many a peasant who had heard the little incident of the sower and the four kinds of soil, of the tares sown by an enemy at night, of the seed that grew though the planter had temporarily forgotten it, would be reminded by the recurring circumstances of his daily work . . . they would find the living kernel of gospel truth within the husk of that simple tale."⁵

3. *Relate the new idea or concept to the learner's life.* The grasping of a new idea is made easy for the learner when it is meaningful to him, related to his present life, and appears useful in his experience. The wise teacher will not attempt to present ideas in isolated or unconnected form. Rather, he will direct attention to numerous applications in the daily life of the learner. This implies that the effective teacher must be aware of his listener's background. Turning again to the example set by the Master: "Jesus was a close observer of nature and men. He was able to draw illustrations with which to point His teachings from the varied occupations, trades and professions . . ."⁶ He knew the problems of the peasant, the habits of the rich, and the life of the lawyer. Furthermore, He wisely adapted His teachings to the daily experience of those who listened to His words.

4. *Establish individual contact.* One of the chief requisites for assuring contact with the individual learners is to prepare them to follow and participate in your presentation. More and more teachers are wisely stimulating their students to want to participate in a learning situation. For example, one teacher will depend upon stimulation through his own enthusiasm; another will clearly explain the goals of the day's lesson; and another will bring a unique challenge or a visual aid to the group; while still another will involve the class in a spirited discussion at the start. The possibilities for student contact are almost as limitless as the teacher's imagination.

*Dr. Christensen is chairman of business education and office management at Brigham Young University, Provo, Utah.

*Contact: being in touch mentally. (Webster)

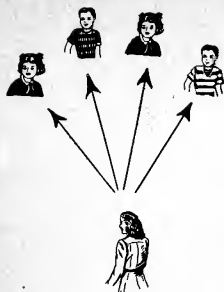
¹Matthew 5:4, 7, 8.

²James E. Talmage, *Jesus the Christ*; Deseret Book Company, Salt Lake City, 1939, pages 230-231.

³Matthew 13:13.

⁴James E. Talmage, *Jesus the Christ*, pages 297-298. The italics are Dr. Christensen's.

⁵James E. Talmage, *Jesus the Christ*, page 117.



When teacher-student communication is a one-way experience, it is least effective.

5. Keep your three-way communication lines active. Three-way communication is essential to the teacher and learner in assuring effective contact. One authority identified a major barrier to classroom contact in this manner:

"The problem is not that teachers do not recognize the value and importance of communication . . . The difficulty lies in the fact that teachers are inclined to look upon communication solely in how they can get their ideas across to the students. They tend to overlook the need for students to communicate with teachers and with each other."

The accompanying diagrams illustrate three types of communicative relationships which are employed in classrooms by teachers; these contacts between teachers and learners

¹Henry Clay Lindgren, *Educational Psychology*, John Wiley and Sons, New York City, 1956, page 266. The italics are Dr. Christensen's.

are shown in order of their effectiveness.

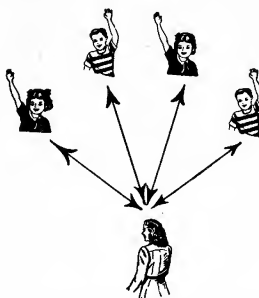
If communication is limited to a one-way teacher-to-learner connection, the teacher will be struggling hopelessly against too many unknowns:

Am I "talking over their heads"? Does Tommy, who is rather "slow," really understand?

I wonder if the class members have unanswered questions?

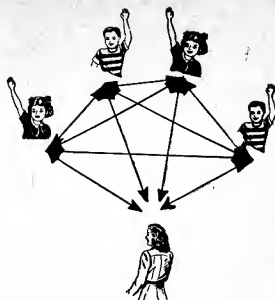
Am I getting this lesson across?

The solution to the above problems are to be found in the teacher's analysis of his teacher-learner re-



When communication between teacher and student is two-way, it is more effective.

lationship and the care with which he establishes individual contact and maintains a controlled, three-way communication. The wise teacher who clearly sees the major role of language in the learning process will



The most effective communication is when students and teacher interchange ideas.

"gear" his vocabulary to his class, illustrate the ideas he wishes to share with his students, and relate those ideas to the lives of those who listen.

If these principles are implemented by the teacher in the planning for each lesson, chances are he will — like the great teachers of the past — have the privilege of observing his students listening intently and participating eagerly. He can rest assured, too, that his "lesson will not be 'going over their heads.'"

Suggested References:

Other articles which have appeared in *The Instructor* that could assist a teacher in his presentation of this lesson are: "Study Your Students, Too" by Don A. Olson, April, 1956; "Teach More Than Subject Matter" by Lowell L. Bennion, May, 1956; "The Lesson Aim" by President David O. McKay, October, 1956; "Help Them To Teach Themselves" by H. Aldous Dixon, February, 1957; "Teach for Today" by Kenneth S. Bennion, June, 1957; "Pupils Are People With Problems" by Lorin F. Wheelwright, August, 1957; "Let the Class Members Help You Teach" by Hazel W. Lewis, September, 1957.

THE DIVINE SONSHIP OF JESUS CHRIST

(Concluded from page 365.)

Father Elohim¹ is first. The Holy Ghost is but the third member in the trinity. With whom did Mary find favor? With God Elohim. Christ was to be the Son of whom? The Son of the Highest. Who is the Highest? The Father Elohim. The Holy Ghost is not greater than the Son and Christ proclaimed that His Father was greater than He. Who did Mary say did great things to her? "He that is called mighty." The Holy Ghost is not called God Almighty and Mary understood

clearly that the Holy Ghost was not to be the father of her Son, Jesus Christ. It is true, however, that no mortal can behold the presence of the Father without the influence of the Holy Ghost.

"For no man has seen God at any time in the flesh, except quickened by the Spirit of God." (Doctrine and Covenants 67:11.)

Thus it is written that "the Holy Ghost shall come upon thee [to permit her to behold the presence of the Father] and the power of the Highest shall overshadow thee." The birth of the Saviour was a natural occurrence unattended with any degree of mysticism, and the Father God was the literal parent of Jesus in the flesh as well as in the spirit. He is the only person ever born on this earth in the flesh with an immortal father.

"And the Word [Christ] was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father), full of grace and truth." (John 1:14.)

The prophet Nephi, living six hundred years before Christ, saw in vision the future birth of the Saviour. His record verifies the account recorded in Luke.

"And he said unto me: Behold, the virgin whom thou seest is the mother of the Son of God, after the manner of the flesh.

"And it came to pass that I beheld that she was carried away in the Spirit; and after she had been carried away in the Spirit for the space of a time an angel spake unto me, saying: Look!

"And I looked and beheld the virgin again, bearing a child in her arms.

"And the angel said unto me: Behold the Lamb of God, yea, even the Son of the Eternal Father! . . ." (1 Nephi 11:18-21.)

¹And at the ninth hour Jesus cried with a loud voice, saying, Eloi, Eloi, lama sabachthani? which is, being interpreted, My God, my God, why hast thou forsaken me? (Mark 15:34.) Eloi is the name Jesus used to address His Father while He was on the cross.

Gospel Teaching

I Remember

Best

By Arnold Friberg



Photo by Lillian Studios.

"Bill Salt's words and example keep ringing in my memory."

SOME of life's greatest lessons are not learned in the classroom.

A stray thought dropped almost casually by the wayside can be picked up by the next wanderer along the pathway, to be nurtured and cherished and so to grow into one of life's guiding stars.

Sometimes a man can say a few words that germinate and take root and finally illuminate the whole course of another. And sometimes a man's words will be so bolstered by his deeds that he will stand as guide and example throughout the lifetime of the one who heard him, never knowing, perhaps, the power of his own influence.

Such a man was Bill Salt.

I knew him in the Phoenix (Arizona) Second Ward where I sang in the bass section of the choir he directed.

We were M-Men then, and we liked to fancy ourselves as real Western he-men. To require less than a 16-inch shirt collar was synonymous with being a "panty-waist," and musically one's new-found manliness was judged in direct proportion to his ability to approach low C. I remember Bill Johnson and Jess Angle and Roy Lambson—strapping, muscular fellows with arms like stovepipes.

The reason for my emphasis on our physical strength is that with all this brawn, we should have been able to sing loud enough to vibrate the chapel rafters. But the cold fact was that the whole bass section together could not match in volume the single, ringing voice of Bill Salt, who in physical size would almost have had to get on the scales twice to equal any one of us.

He said we did not sing like men,

we sang like mice. When we were straining our vocal chords and roaring our lungs out, he would tantalize us by saying, "Come on, mice, squeak a little louder." Then, to our frustration and manly shame, he would demonstrate how it really should have been done.

"Bill," we finally asked. "Bill, how do you do it? How can a guy your size have a great big voice like that?"

Back came his answer like a challenge: "I do my singing for the Lord! I never sing to express myself or to satisfy others, but I do my singing for the Lord!"

I cannot say that then and there I decided to follow his example; but as the years rolled away and I became proficient in another art—painting and illustrating—Bill Salt's words and example kept ringing in my memory. They taught me that artistic power comes through dedicating one's talents to a cause greater than oneself.

I learned that if an artist will use his gifts in the service of the Lord, both his talents and his opportunities will be magnified beyond his natural abilities.

I know that any power that men may feel in my work is not of me, but of Him who has seen fit to give me my peculiar talents.

When I paint a scene from the holy scriptures, I am not so concerned about costume details or historical accuracy as whether it tells of the power of God.

It is not important whether I "express myself," but it is important that the paintings are a suitable offering before the Lord. One might ask, "Are they fit to be laid upon the altar of God?"

Because of Bill Salt, I do my painting for the Lord.

THE AUTHOR

THE first published work of Arnold Friberg, renowned LDS artist, appeared in *The Juvenile Instructor* (now *The Instructor*) when he was about 8 years old.

He probably is best known now for his art work in connection with Cecil B. DeMille's motion picture, "The Ten Commandments." Seventeen of these paintings are appearing monthly (since last March) as center spread pictures in *The Instructor*.

Brother Friberg was born in 1913 in Winnetka, Illinois. Three years later the family moved to Phoenix, Arizona.

He earned his first money as an apprentice sign painter at 13. At 15, he had a state-wide franchise to do all the show card work for a large chain of stores. For three successive years he won national prizes in high school art competitions.

After attending the Chicago Academy of Fine Arts, Brother Friberg studied with famous illustrators and then spent 38 months of World War II with the United States Army in both European and Pacific combat areas.

Settling in San Francisco, California, after the war, he there married Hedve Baxter. They returned to Salt Lake City in 1949, and Brother Friberg joined the faculty of the University of Utah. That year he was commissioned by the Deseret Sunday School Union general board to paint "The First Sunday School in the Rocky Mountains." In 1954, his series of Book of Mormon pictures was published in *The Instructor*.

Brother and Sister Friberg; a daughter, Patricia; and a son, Frank, are members of Holladay Eighth Ward, Holladay (Salt Lake City) Stake.





AND THE MAN MOSES was very great in the land of Egypt, in the sight of Pharaoh's servants, and in the sight of the people. And Moses said, Thus saith the Lord, About midnight will I go out into the midst of Egypt: And all the firstborn in the land of Egypt shall die, from the firstborn of Pharaoh that sitteth upon his throne, even unto the firstborn of the maidservant that is behind the mill; and all the firstborn of beasts. And there shall be a great cry throughout all the land of Egypt, such as there was none like it, nor shall be

like it any more. But against any of the children of Israel shall not a dog move his tongue, against man or beast. And it came to pass, that at midnight the Lord smote all the firstborn in the land of Egypt, from the firstborn of Pharaoh that sat on his throne unto the firstborn of the captive that was in the dungeon; and all the firstborn of cattle. And Pharaoh rose up in the night, he, and all his servants, and all the Egyptians; and there was a great cry in Egypt; for there was not a house where there was not one dead. And he called for Moses and Aaron by



PAINTED BY ARNOLD FRIBERG FOR CECIL B. DEMILLE'S BIBLICAL MOTION PICTURE "THE TEN COMMANDMENTS"

ARTIST'S NOTES ON THE PAINTING — *With all their learning, the royal physicians were powerless against the terrible plague sent by the Lord to sap the life of Egypt's firstborn. At this moment the mighty Pharaoh is a humbled man—a father holding his dead son. We see him doing probably the only thing he could think of doing—turning in his sorrow to the stone gods of Egypt. He appeals to the image of Sokar, dread falcon-headed lord of the underworld, to try to bring life back into his son. The dead boy still wears his Prince's lock of youth. Queen Nefretiri has sunk to the floor, unable to comprehend the power of Israel's God. In the distant corridor, near another animal-headed idol, stands a Sardinian guardsmen. The colored flames in the braziers are the result of simple chemicals known to the Egyptians.*

THE PLAGUE OF DEATH STRIKES DOWN THE FIRSTBORN OF EGYPT

night, and said, Rise up, and get you forth from among my people, both ye and the children of Israel; and go, serve the Lord, as ye have said. Also take your flocks and your herds, as ye have said, and be gone; and bless me also. And the Egyptians were urgent upon the people, that they might send them out of the land in haste; for they said, We be all dead men. (*Abridged from Exodus, Chapters 11 and 12*) Many of the Egyptians who lived near the king's palace, persuaded Pharaoh to let the Hebrews go. Accordingly he called for Moses, and bid them be gone; as suppos-

ing, that if once the Hebrews were gone out of the country, Egypt should be freed from its miseries. They also honored the Hebrews with gifts; some, in order to get them to depart quickly, and others on account of the friendship they had with them. So the Hebrews went out of Egypt while the Egyptians wept, and repented that they had treated them so hardly. (*Abridged from "The Antiquities of the Jews," by Flavius Josephus*)

This insert prepared with special text for "The Instructor" Magazine of The Church of Jesus Christ of Latter Day Saints

Esther, The Brave, Young Queen

By Marie Fox Felt



Esther drew near and touched the scepter.

IN a beautiful palace in a city called Shushan lived a king by the name of Ahasuerus. It was a very delightful place in which to live, but the king needed one thing more. He wanted a very lovely young woman to be his queen.

Now King Ahasuerus ruled over a large country which was bounded by India on one side and Ethiopia on the other. It was divided into 127 provinces (divisions). When this matter of choosing a queen arose, the king's servants suggested that the king appoint officers in each and every province to find all the fair young women and take them to Shushan. For one year they would live there and be taught and trained in the things that a queen should know. At the end of that time, they said, "Let the maiden which pleaseth the king be queen." (*Esther 2:4.*) To this plan the king agreed.

In Shushan also lived a man named Mordecai, who was a Jew. He had been carried away from Jerusalem at the time King Nebuchadnezzar of Babylon had defeated the Israelites. With Mordecai lived Esther, his uncle's daughter, the fair and beautiful Esther, whose father and mother were dead.

"So it came to pass, when the king's . . . decree was heard, . . . that Esther was brought also unto the king's house, to the custody of Hegai, keeper of the women." (*Esther 2:8.*) He was very kind to her and among other things gave her seven maidens to wait on her and placed them in the best rooms in the "house of the women."

At the time Esther went into the palace to live, Mordecai asked her not to tell anyone who and what her people were and so she did not. He thought it wise that they not know at this time. [End of Scene I.]

Finally it was time for these young women to appear before the king so he might choose from among them. As each one left the house of the women, she was given whatsoever she desired to take with her, but Esther "required nothing but what Hegai, . . . the keeper of the women" had given her. (*Esther 2:15.*)

"So Esther was taken unto king Ahasuerus . . . and the king loved Esther above all the women . . . so that he set the royal crown upon her head, and made her queen." (*Esther 2:16, 17.*) In celebration of this, the king ordered a great feast and gave gifts to all his many friends who attended. [End of Scene II.]

Among the king's special friends was a man named Haman. He pleased the king so well that one day the king "advanced him" and placed him "above all the princes that were with him. And all the king's servants . . . bowed, and revered Haman: for the king had so commanded" that everybody do this. (*Esther 3:1, 2.*)

There was one man, however, who would not bow to Haman when he passed. That man was Mordecai.

He remembered the commandment of God when He said, "Thou shalt not bow down thyself to them, nor serve them: for I the Lord thy God am a jealous God." (*Exodus 20:5.*) Mordecai loved God and tried to obey Him at all times. When the king's servants asked why he did not do as the king commanded, he told them that he was a Jew and that his God would not permit him to do this.

"And when Haman saw that Mordecai bowed not, nor did him reverence, then was Haman full of wrath." (*Esther 3:5.*) He decided that he would destroy not only Mordecai but all the Jews that were in the kingdom of Ahasuerus. In order to do this he knew that he would have to have the king's permission so he planned in a very clever way to get it. [End of Scene III.]

One day Haman told the king, "There is a certain people scattered abroad . . . in all the provinces of thy kingdom" who do not "keep . . . the king's laws." He then suggested, "If it please the king, let it be written that they may be destroyed." He did not tell the king who these people were nor that the law they were not obeying was the law which required them to bow to him (Haman).

Instead of finding out who these people were and what they had done, "the king took his ring from his hand, and gave it unto Haman . . . the Jews' enemy." (*Esther 3:8-10.*)

That gave Haman the power to do anything he wanted to do. He needed only to put the king's seal, made by this ring, on whatever order he wanted to give, and the people would have to obey it.

Without further delay, he sent letters "into all the king's provinces, to destroy, to kill, and to cause to perish, all Jews, both young and old, little children and women, in one day." (*Esther 3:13.*) It was a cruel and horrible command, and the people in Shushan were amazed and disturbed by it. [End of Scene IV.]

Everywhere throughout the kingdom "there was great mourning among the Jews, and fasting, and weeping, and wailing: and many lay in sackcloth and ashes." (*Esther 4:1-3.*)

As soon as Esther's maids and her chamberlain, Hatach, came to know of this great sorrow, they told her about it. Immediately she thought of Mordecai whom she loved dearly. She wanted to help.

Then she called for Hatach and "gave him a commandment to Mordecai, to know what it was, and why it was" (*Esther 4:5.*)

When Hatach found him, Mordecai "told him of all that had happened unto him." He also told him "of the money that Haman had promised to pay to the

king's treasuries for the Jews, to destroy them." Then, "he gave him the copy of the . . . decree that was given at Shushan to destroy them" that he might show it to Esther. He also told Hatach to tell Esther that she should go in unto the king . . . to make request before him for her people." (Esther 4:7, 8.)

Hatach went and told Esther what Mordecai had said.

In turn, Esther sent him another message. In it she told him of the law which said that any man or woman who came "unto the king into the inner court, which is not called," shall be put to death "except such to whom the king shall hold out the golden sceptre." She also told him that she had "not been called to come in unto the king these thirty days." (Esther 4:11.)

Esther knew that she must go in and see the king to plead with him for her people. She knew also that she would need wisdom, strength and courage and the kindness and blessing of God. She needed also the faith and prayers of the other Jews throughout the kingdom.

She therefore sent another message to Mordecai. This time it said, "Go, gather together all the Jews that are present in Shushan, and fast ye for me, and neither eat nor drink three days, night or day: I also and my maidens will fast likewise; and so will I go in unto the king, which is not according to the law: and if I perish, I perish." (Esther 4:16.)

So Mordecai did as Esther had commanded him.

"Now it came to pass on the third day, that Esther put on her royal apparel and stood in the inner court of the king's house . . . and the king sat upon his royal throne in the royal house . . .

"When the king saw Esther the queen standing in the court . . . [he] held out to Esther the golden sceptre that was in his hand. So Esther drew near, and touched the top of the sceptre." (Esther 5:1, 2.)

Then the king asked her what she wanted and promised, "It shall be given thee to the half of the kingdom."

But Esther did not want half of the kingdom; not even anything for herself. It was for her friends and for Mordecai that she had a great favor to ask. She therefore invited the king and Haman to come to a banquet that she had prepared. [End of Scene V.]

The king and Haman went to the banquet. Again the king asked her what favor she would ask, but Esther answered that if the king and Haman would come again the next night, she would tell them.

The following night as the king and Haman dined with the lovely Queen Esther, the king asked her once more what it was that she wanted so much. She asked that her life and the lives of her people be spared. "For we are sold, I and my people, to be destroyed, to be slain, and to perish."

The king was very disturbed when he heard what Esther had said. He asked who had done this terrible thing.

"And Esther said . . . this wicked Haman. Then Haman was afraid before the king and the queen." (Esther 7:6.) The king then ordered that Haman be punished in the same manner that he had planned for Mordecai.

The king then sent for Mordecai, "for Esther had told what he was unto her. And the king took off his ring, which he had taken from Haman, and gave it unto Mordecai." (Esther 8:1, 2.) He told him to write for the Jews in the king's name, telling the people that the Jews were not to be destroyed as Haman had com-

manded. This Mordecai did, and copies of the new orders were sent to every province and "published unto all people." (Esther 8:13.)

"And Mordecai went out from the presence of the king in royal apparel of blue and white, and with a great crown of gold, and with a garment of fine linen and purple: and the city of Shushan rejoiced and was glad . . .

"And in every province, and in every city, whithersoever the king's commandment and his decree came, the Jews had joy and gladness, a feast and a good day." (Esther 8:15-17.) [End of Scene VI.]

References:

Esther 2:2-20; 3:1-15; 4:17; 5:1-14; 6:1-14; 7:1-10; 8:1-17.

How To Present the Flannelboard Story

Characters and Props Needed for this Presentation Are:

King Ahasuerus.
Mordecai in kingly robes.
Esther as queen.
Haman.
King's servants, standing.
King's servants, bowing.

Order of Episodes:

Scene I:

Scenery: A room in the king's palace at Shushan.

Action: King Ahasuerus is seated on his throne. His servants are there suggesting the manner by which the new queen should be chosen. Mordecai sees that Esther is brought to live in the palace.

Scene II:

Scenery: Same as Scene I.

Action: Esther is brought before the king. She is chosen as the new queen.

Scene III:

Scenery: Same as Scene I.

Action: Haman stands before the king, who has just commanded that everyone show respect to Haman and bow before him. Mordecai refuses to bow before Haman. Haman in anger plots to destroy all Jews in the kingdom.

Scene IV:

Scenery: Same as Scene I.

Action: The king is seated on his throne. Haman is asking for authority to punish people who do not keep the king's laws. He gets it; then he sends out letters to destroy all the Jews in one day.

Scene V:

Scenery: Same as Scene I.

Action: When all the city and especially Mordecai hear the order they mourn in ashes and sackcloth. Describe the instructions and advice passing between Esther and Mordecai. Esther appears before the king to ask a favor. She invites the king and Haman to dine with her.

Scene VI:

Scenery: Same as Scene I.

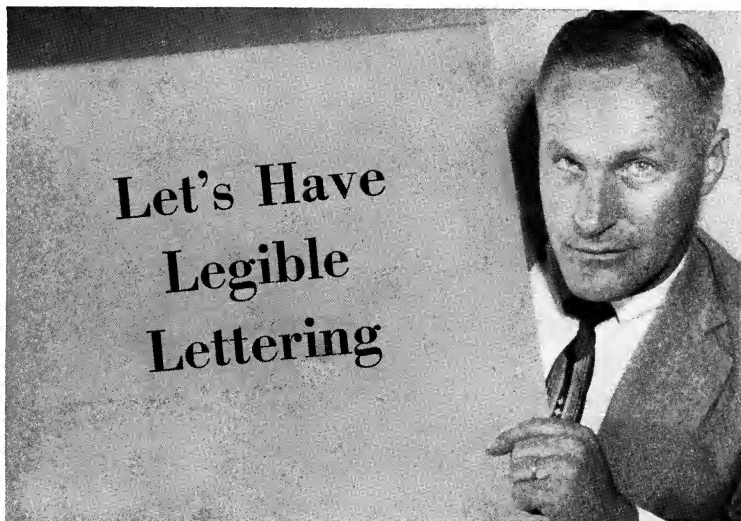
Action: The king and Haman dine with Esther. They are invited to dine again the next night with her. At the second dinner, she tells of Haman's order and pleads for her people. King orders that Haman be punished in same manner as Mordecai and the Jews were to be punished. King sends for Mordecai. Mordecai appears before the king. He is given the position formerly held by Haman. The Jews are grateful. Mordecai is a good servant to the king.

*From *Sacred Stories for Children* by Marie F. Felt, Deseret Book Company, Salt Lake City, Utah; pages 130-135; copyrighted, used by permission.



Drawings by Dorothy Handley.

Fannelboard figures for "Esther, the Brave, Young Queen."



Photos by Brigham Young University Audio-Visual Center.
Demonstrating lettering techniques is Evan J. Memmott, BYU Audio-Visual Center assistant director.

WITH a little time and effort, eye appeal can help a teacher in communicating ideas to the class.

For example, scrawled writing not only may not put across a point but may distract completely from the lesson. A well-lettered poster in the lobby or classroom will receive a great deal more attention than one which is difficult to read.

For this reason, it would be well if each ward library could have something to assist a teacher with whatever lettering he needs to do — titles for mounted pictures, attendance charts, posters, slides for projecting and displays of various kinds. Consider purchasing lettering

guides or rubber stamps. Even a set of children's block letters (donated by someone whose children have outgrown the set) may be used in tracing outlines of letters. Or, make stencils or cardboard cutouts.

Effective lettering can be made with stencils, cutouts, various pens and guides or with rubber stamps. Here are six methods to help you do your lettering:

Method A (Rubber Stamps)

Rubber stamp lettering is easy and fast. A set of stamps and an inked pad are the only materials needed to make neat, easy-to-read lettering. The rubber stamp is inked by pressing the stamp on the pad. Ink is transferred to the poster by pressing the stamp down with a slight rolling motion. The letters are lined up and spaced

with a ruler or calibrated guide. By combining careful workmanship and imaginative layouts, materials lettered with rubber stamps can be made attractive at low cost.

Rubber stamps come in many sizes. For printing tickets, labels, or identification cards, small rubber letters can be combined in a type holder.

Method B (Cutouts)

Another type of letter available in many sizes is the cutout. By using paper cut-out letters, attractive lettering can easily be made on a low budget. You can make interesting and pleasing effects by combining letters of different colors. For example, combining a black and a white letter gives a three dimensional or a shadow effect. Paper cutouts in many materials and styles can be obtained at sign and display supply stores. They can be combined in numerous ways to make attractive lettered materials. Pictures combined with



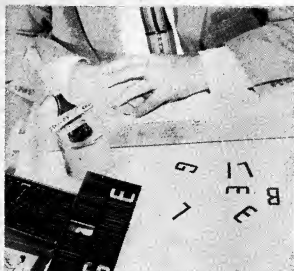
Method A, Step 1: Before lettering starts tape T square and ruler securely to paper.



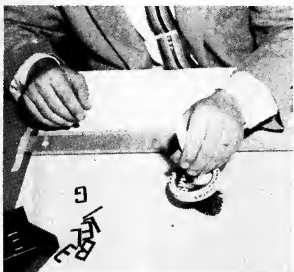
Method A, Step 2: Add fresh ink to pad; plan where lettering will go and spacing.



Method A, Step 3: With a slight rolling motion press stamp to pad then to paper.



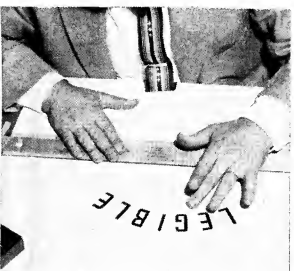
Method B, Step 1: Select size and style of cut-out letters then separate for pasting.



Method B, Step 2: Lay out area where lettering will go then brush on rubber cement.



Method B, Step 3: Coat back of letters with cement and slide into place while wet.



Method B, Step 4: After completing paste-up, rub off unused cement with fingers.

good lettering add an eye-catching touch to signs or displays.

Method C (Three-dimensional Letters)

Three-dimensional cut-out letters can be purchased in a wide variety of sizes, styles, and materials, or you can make them yourself. Three-D letters can be painted and glued to a flat surface, or set in a track for striking effects. You can use these letters as patterns for tracing on wood, paper, plastic, metal, or other materials. Cutting letters from scraps of wood can easily be done with a handsaw or small powersaw in any shop. They can be painted, stained, or waxed depending on the effect desired. These wooden letters can be fastened in place with pins or bulletin board wax.

Another very popular type is the molded tile letter. These letters can be held in place with wax or rubber cement. Also they may be purchased with pinned backs for attaching them to a bulletin board. Camera shops usually stock these letters in many styles and sizes. The crisp, white letters are legible and attractive.

Felt, available in many colors, is ideal for cut-out letters to be used on felt or flannelboards. Commercial alphabets can be purchased or you can make your own letters out of pieces of material procured from department or sporting goods stores.

Cutouts available in many materials can be ideal for eye-catching letters. They may be made of: paper in many styles and colors; flexible plastic for any smooth, nonporous surface; cardboard for direct use or as a guide for making other letters of paper or felt; or wooden letters for a three-dimensional effect.



Method C, Step 1: Having determined where lettering should go, apply cement.



Method C, Step 2: Add coating of cement to back of letters and fix in place.



Method D, Step 1: Form the words desired using interlocking metal letters, spaces.



Method D, Step 2: Cut a mask to protect beyond stencil then tape both together.



Method D, Step 3: Paint in the open letters with a brush or spray or use crayons.



Method D, Step 4: Lift stencil and mask off, being careful not to smear paint.



Method D, Step 5: When using commercial stencil, outline letter with pen for coloring.



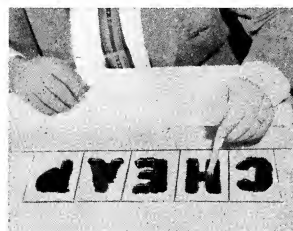
Method D, Step 6: With pencil, mark paper through guide hole behind outlined letter.



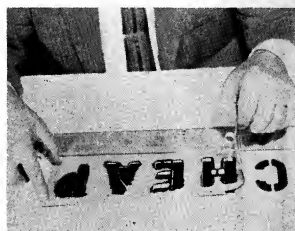
Method D, Step 7: For good spacing, place letter front guide hole over pencil mark.



Method D, Step 8: Having cut letters in stencil board, form word and tape in place.



Method D, Step 9: Using crayons, paint and a brush, or spray paint fill in all letters.



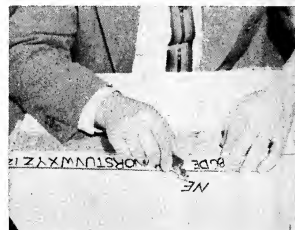
Method D, Step 10: Peel off the stencil being careful not to smear the wet paint.



Method E, Step 1: Using a raised stencil print letters by holding pen perpendicular.



Method E, Step 2: In order not to smear the wet ink, lift stencil off carefully.



Method F, Step 1: Place template against straightedge, fill ink well, and trace letter.

Method D (Stencils)

Another type of cutout is the stencil letter usually cut from stencil board or metal. Interlocking metal letters provide automatic spacing although they are commonly used directly on the surface to be lettered. They can be used to trace a master on stencil board when a number of copies of the same lettering are needed. Stencil letters can be filled in with paint and a brush, crayon, or air brush. (See Steps 1 to 4.)

Commercial paper stencils have guide holes to provide accurate spacing. As a letter is completed, a pencil mark is made in the guide hole. This mark is used to line up the next letter. A felt point pen is convenient to use when lettering and makes a neat, legible line that dries almost instantly. (See Steps 5 to 7.)

Homemade stencils are economical and easy to use. Outline the shape of the letter on stencil board using metal stencils,

cut-out letters, tracings, pantograph or opaque projector. Cut around the outlined letter with a sharp knife or razor blade, thus cutting out the letter. Place stencil on paper and paint in letters. (See Steps 8 to 10.)

Method E (Raised Stencils)

Smart lettering may be made with a special pen and a plastic guide. The pen traces the letter through the stencil guide. To assure consistent lines it is important to hold the pen in a position perpendicular to the copy. The plastic guides are raised above the working surface to prevent smearing as the letters are formed. Stencil guides are available from commercial art suppliers. They come with letters of many sizes and can be used on many materials.

Plastic stencil guides can be used on duplicating machine masters. The letters are traced through the guide with a stylus instead of a pen. In this way you can

make neat, easily read letters which improve the appearance of any duplicated copy.

Method F (Mechanical Scribes)

Lettering of a similar style can be made with a mechanical scribe and an engraved template or guide. Various sizes of pens and templates can be used to make larger or smaller letters. The template is aligned with a T square or a straightedge. Each letter is made in a continuous stroke, and spacing between letters and words is done by shifting the template. With one or two hours of practice anyone can use these tools to make neat, legible letters on charts, graphs or other materials. On duplicating materials, a scribe and template can be used by substituting a stylus for the pen. This method adds a professional touch to brochures or announcements.

Above are many easy-to-use lettering methods from which you may choose. Try them.

IF there is a particularly outstanding performance in some phase of Gospel teaching being done in your stake, ward, or branch, please report it to: Camille W. Halliday, The Instructor, 50 North Main Street, Salt Lake City 16, Utah.

Notes from the Field

Aids for Their Motivation

Conducted by Wallace G. Bennett

Teaching Teachers to Teach

A flannelboard story, "Teaching in Sunday School," has been prepared by W. J. Arnold, assistant stake superintendent of North Seattle (Washington) Stake Sunday Schools.

The story covers "The Responsibility of, the Attitude Toward, and the Helps Available in a Teaching Position in the Sunday School." It has been presented at preparation meetings, faculty meetings and was given at a recent superintendents' regional conference in Portland, Oregon. General Superintendent George R. Hill was presented a full set of 36 colored slides and a written commentary at the regional meeting.

As the story unfolds, the people of the land attend Sunday School as a learning process. The teacher has his oar (the manual) and a second oar (a desire to teach). The destructive winds are "Indifference," "No Prayer Meeting," "No Faculty Meeting," "No Preparation Meetings," "No Research" and "Unpreparedness."

The helps to overcome the winds are the Stake Board Member (an oar), Stake Superintendent (helm),

Teacher Trainer (oar), Instructor and Library (oar). The enlistment lifeboat is manned by Secretary and Enlistment director (oars).

* * *

They Broke the Thermometer!

AS with many branches and wards throughout the Church, the Champaign Branch, Central Illinois District of the Northern States Mission, is bursting its seams. Although the branch chapel is less than four years old, an addition to the building became necessary because of new converts, additional members making their homes in Illinois, and a fast-growing number of children.

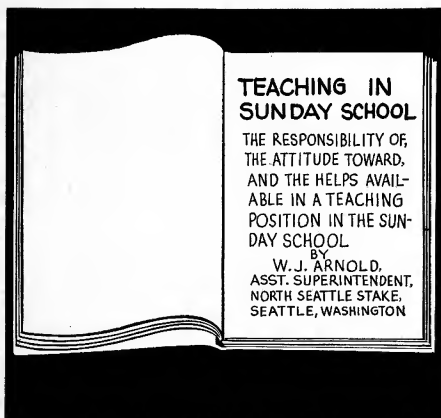
A Sunday School class of 8-, 9- and 10-year-olds taught by Janet Bradshaw, wondered how its members might take part in plans that were being made. Although individual contributions would necessarily have to be small, the class decided that by working together as a group the boys and girls might be able to help in raising money for the building fund.

One of the students made a ther-

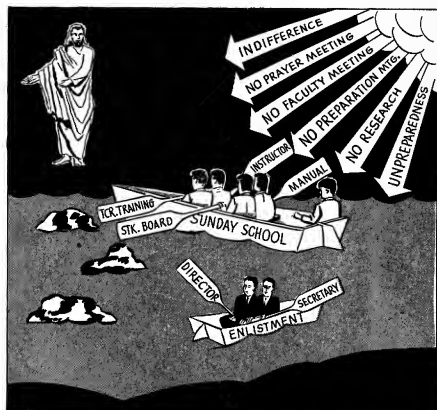
moneter chart with the mercury showing how much the class had contributed. Each week the boys and girls brought money they had earned and dropped it into a bank. They performed such tasks as sweeping garages, baby sitting, polishing silverware, mowing lawns, painting screens and delivering newspapers. As the mercury climbed, their enthusiasm and eagerness increased.

When the Mutual Improvement Association presented a drama festival, the mothers of the children in this Sunday School class donated their time and talents in making several batches of delicious candy. The children sold candy during the festival. Their joy was complete when the profits from the candy sale "broke" the thermometer and a new one had to be made.

By the end of July the class had made more than \$20 for the building fund. The real reward has been in seeing the enthusiasm of the boys and girls in contributing to the welfare of the branch. Working together has brought the children closer to each other and has given them a greater interest in one another's activities.



In this flannelboard story told by W. J. Arnold of the North Seattle Stake, the first scene is shown as a book's title page.



A scene from story shows Sunday School boat and smaller boat of enlistment heading toward their goal despite adverse winds.

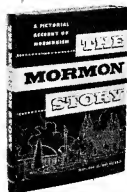
Lay Up Your Wisdom with Care

Minnie E. Anderson

"Get a habit, a passion for reading; not flying from book to book, with the squeamish caprice of a literary epicure; but read systematically, closely, thoughtfully, analyzing every subject as you go along, and laying it up carefully and safely in your memory. It is only by this mode that your information will be at the same time extensive, accurate, and useful." —William Wirt.



Read with care every subject of value and store it in your memory; by this method your information will be most useful.



A Moving,
Graphic
Portrayal

► *The Mormon Story* (a pictorial account of Mormonism) by Rulon S. Howells; Bookcraft Company, Salt Lake City, Utah; \$3.95.

Through the medium of magnificent pictures, relevant charts and maps, the author tells a moving, graphic story of Mormonism. This is a priceless book for missionaries, teachers of Church history, and home and Sunday School libraries.

* * *

A Little Timesaver

► *Handy Scripture Guide* by Ben-

FOR GOSPEL TEACHING

jamin Alward; Deseret Book Company, Salt Lake City, Utah; \$1.75.

Are you one of those who can never find the passage of scripture you need? If you are, then this is the book for you. You will find this comprehensive little book a time-saver. The author has gathered all scriptures from the Bible, Book of Mormon, Doctrine and Covenants and Pearl of Great Price, which give enlightenment on the basic beliefs of the Church, such as: Godhead, Restoration of the Gospel, Plan of Salvation, Word of Wisdom, and the priesthood. Gospel students, teachers and missionaries will enjoy the convenience of this handy book.

* * *

Nature of Children

► *More Than Social Studies* by Alice Miel and Peggy Brogan; Prentice-Hall, Inc., New York; \$5.95.

While this book was written primarily for the elementary school teacher, all teachers of Church auxiliary organizations will profit from the expert judgment and opinions of these authoritative authors. Alice Miel, professor of education, Teacher's College, Columbia University, and Peggy Brogan, educational consultant, have teamed together to give the best-known methods and information concerning the nature of the child and how to best achieve the greatest learning process and growth within him.

The authors refer to the child's environment — that is, the people around him, his activities, the places he knows and views, his experiences — as his life-space. How his life-space may be extended and shaped by attitudes, values and concepts should be of great interest to all teachers.

FOR PARENTS

Article for Discussion

► "Normal Rebellion—or Real Delinquency?" by William W. Wattenberg; *Child Study* magazine, Fall,

1957, issue; Child Study Association of America, New York; 65 cents.

This is a wise and comforting article that every parent should read!

Professor Wattenberg, teacher of educational psychology at Wayne University and research consultant to the youth bureau of the Detroit Po-

lice Department, gives realistic advice on how to know and recognize normal behavior patterns in children and teen-agers.

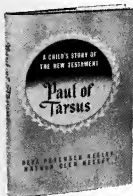
The author contends that parents must judge behavior by motive. They

must understand why a certain act was done. Children are impulsive. The important role of the parent is to be firm about standards yet give the child under all circumstances the feeling that he has the confidence

and love of his parents. This is an excellent article for discussion purposes in Course No. 25, "Parent and Youth."

* * *

FOR CHILDREN



**A Valued
Enrichment
Source**

► *Paul of Tarsus* (a child's story of the New Testament) by Deta Petersen Neeley and Nathan Glen Neeley; Bookcraft Company, Salt Lake City, Utah; \$2.

What child does not relish the story of a great hero? Paul's life was full of contrasts, adventure, travel, miracles, interesting people and zealous missionary work. This delightful book, so ably written for young folk, would make a nice Christmas gift for children 10 to 14. Junior Sunday School and Primary teachers will also find this story a fine lesson enrichment source.

* * *

View of Old West

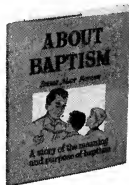
► *A Western Cowkid* by Howard R. Driggs; Deseret Book Company, Salt Lake City, Utah; \$2.

Howard R. Driggs, professor emeritus of English at New York University, president of the American Pioneer Trails Association, Inc., and former member of the Deseret Sun-

day School Union general board, has written a story which gives an intimate view of the old West.

This vivid account of his own boyhood adventures in the early days makes enjoyable reading for the entire family.

* * *



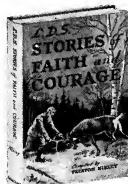
**Tells Meaning
and Purpose
of Baptism**

► *About Baptism* by Emma Marr Petersen; Bookcraft Company, Salt Lake City, Utah; \$1.50.

This charming story tells of the arrival of a little orphan boy from Denmark to Salt Lake City, how he becomes a part of the family of his aunt and uncle and cousin Paul and learns a new way of life, eventually becoming a member of the Church, makes a worthwhile and delightful story for children.

The value and interest of this book is that the author has skillfully brought into the story the meaning and purpose of baptism. The two-tone illustrations by Mary Scopes give beauty and life to the book. This would be a fine gift for the 8-year-old who is going to be baptized.

* * *



**Each Is
Instructive
yet Interesting**

► *LDS Stories of Faith and Courage*, compiled by Preston Nibley; Bookcraft Company, Salt Lake City, Utah; \$2.25.

This is one of the finest collections of pioneer stories that it has been my pleasure to read. Each story is individual enough to be absorbing. These stories of adventure — the life experiences of James H. Martineau, an early settler in Utah and Arizona — are the kind of stories that would keep a Boy Scout troop in rapt attention as well as teach a valuable lesson.

* * *

Splendid Beginning

► *Birth and Blessing to Baptism* (a record of the LDS child up to 8) by Lois Marie Zobell and Stephen Michael Zobell; Bookcraft Company, Salt Lake City, Utah; \$4.50.

Since we teach our children the importance of keeping our individual records, this is a splendid beginning. In lush pink and beautifully illustrated, this book is a place to record Church records, genealogy, significant life events, and each step in the physical development of the child until he is baptized. A beautiful and useful gift for the new baby.

TO FAR JUDEA

IT seems when Christmas comes again,
It would be wonderful to make it real;
Traveling far, in company with men
From eastern kingdoms. Would the star reveal
The road that passes near His manger-bed?
We long to bring our incense, myrrh and gold,
And look with wonder on His infant head
As He lies sleeping in the sheltered fold,

While shining angels sing of peace, good will
To all the earth, glad tidings everywhere;
The light of heaven clear on plain and hill,
Revealing kings and shepherds kneeling there.
Though centuries have passed from that far day,
His glory lives, and faith still leads the way.

—Olicia Freeman.
Sunshine Magazine, Vol. 24, December, page 16.

Program for Children under Three

By Superintendent David Lawrence McKay



Under Plan 4, a room is provided where tots may be taken; and someone is appointed to supervise the children's activities.

In the superintendents' department of the November issue of *The Instructor*, page 344, four alternative plans were suggested to take care of children under 3 years of age:

1. These children may attend Sunday School in the class of their parents.
2. A "Mother's Room" (quiet room) may be provided for the attendance of the parent and child together.
3. A parent-and-child class may be specially offered for a practical study and application of the parent-and-child relationship.
4. A room may be provided to which the young children may be taken. The mothers and fathers, or someone specially appointed, should take care of the small children, allowing other parents to attend the adult classes.

This article will discuss some problems arising from the fourth alternate plan. It should not be inferred from this discussion that this plan is recommended over the others. It has many difficulties and should be done only if adequate facilities and expert help are available.

The wards and stakes which have had experience with the alternative plan 4 have used two principal methods. In the *rotation system* used by some wards, two or more mothers are called to take care of their children and the other mothers' children for one Sunday only. Other mothers are called for succeeding Sundays, until all the available or willing mothers have served. Then the cycle starts again. The rotation plan has the advantage of dividing the duties of child-tending among several people, and allows each mother the opportunity to attend her regular adult class or stake conference on the off-duty Sundays.

However, it has these shortcomings: The burden of seeing that the group is properly manned—or wom-

aned—by different personnel each Sunday is a heavy one if added to the other duties of a member of the superintendency. Some superintendents have tried to avoid this by appointing one person in charge of the prenursery group, with authority to call others each Sunday. In practice this devolves into such a person taking the group personally each Sunday with alternate assistants. The rotation system is disadvantageous, too, in its likelihood of being inefficiently handled. No one person will be on hand often enough to grasp the problems and their solutions. Each mother who feels that she is on duty only for one Sunday in eight or ten will not be likely to call the attention of the busy bishopric to the need for adequate equipment to handle the group.

In the *fixed assignment system*, one woman and her assistants are permanently assigned to take charge of the prenursery group. This plan is likely to be more efficient in the handling of the children because the group leaders are generally experienced and interested in seeing that their room is properly equipped, and that the children's activities are directed. Objections are made that the group leaders get neither the religious instructions from a Sunday School class and stake conference nor the religious training and practice that comes from teaching a Sunday School lesson.

If the alternative plan 4 is used, either of these two systems in the plan can be used. Whichever is adopted, the following principles should be kept in mind:

At least for the present time, the leaders of these prenursery groups are not officially members of the Sunday School faculty for purpose of record keeping. They are, therefore, reported neither in the teacher enrollment column nor in the column showing teacher attendance, but are reported as present in the Gospel Doctrine, Genealogical or Family Relations class in which they are enrolled. There is no class for them in preparation meeting, and they are not required to attend prayer meeting or faculty meeting. If they do attend, they are welcomed, made to feel part of the group and recorded as visitors in these meetings. They are not counted as part of the faculty enrollment in determining what is 100 percent subscription to *The Instructor*.

The children should be kept separate from the class of Course No. 1. They are enrolled on the cradle roll and reported present in the same manner as the babies in their mothers' arms.

No attempt is made to teach Gospel lessons. Toys and drawing utensils should be provided to entertain those who are old enough to use them.

As soon as children, nearly 3 years old, are advanced enough to associate with members of Course No. 1 and can listen to a simple lesson, they should be placed in Course No. 1 without waiting for the first of the year.

Course No. 1 begins the Sunday School course of study, not this prenursery group.

Question Box

Q. *Should the sacrament be passed to nonmembers of the Church?*

A. "Nonmembers cannot comply with the covenants embodied in the blessings of the sacrament and therefore should not partake of it. They are old enough to reason and should understand that the sacrament, so far as adults are concerned, is for those who have repented of their sins in the waters of baptism . . . If nonmembers are present and partake of the sacrament, we would not do anything to prevent it, for evidently they would take it in good faith notwithstanding the nature of the covenant." (See Smith, Joseph Fielding, *Doctrines of Salvation, Volume II*, Bookcraft, page 350.)

Q. *Does the Sunday School still have a promotion day?*

—Los Angeles Stake.

A. No. The whole Sunday School class group ad-

vances together as the courses change on the first Sunday of January in each year. On the first Sunday in January of each even-numbered year, Course No. 2 is formed from the children who are 4 and 5 years of age; otherwise, there is no singling out of students for promotion. (See *The Sunday School Handbook*, pages 36, 37.)

• • •

Q. *Can a young Gospel Doctrine group have a class of its own in Sunday School?*

—Logan Convention.

A. Yes, there are three elective courses for adults: A course in "Genealogical Training," "Parent and Youth" or "Parent and Child" and "Gospel Doctrine." The Gospel Doctrine class may be divided between a junior and senior group, using the same course of study, giving opportunity for participation of young adult members of the Church.

—Superintendent Lynn S. Richards.

Meet Your New Board Members

By Harold Lundstrom

DALE H. WEST

BY inclination, talent and training, Dale H. West brings to his appointment on the general board



Dale H. West

a happy career of teaching. It began with his graduation from Brigham Young University, (Provo, Utah) in 1940. After two years in the South Sevier schools at Monroe, Utah, as a teacher of English, his chosen career was interrupted by four years in the United States Air Force in the intelligence division.

Home from World War II, he resumed his teaching of English, this time in Provo City schools for a year. In 1947 he became a member of the English Department faculty at Brigham Young University, his present position. For one year, 1955-56, he taught English at the University of Colorado while he completed his course work toward the doctor's degree he is seeking.

Brother West was serving as a member of the East Provo (Utah)

Stake Sunday School board and also as a president in the 347th Quorum of Seventy at the time of his appointment to the general board.

His many years of Church service include positions as a president in the 297th Quorum of Seventy and clerk of the Third Ward of Timpanogos (Utah) Stake. In the East Provo Stake he was a member of the Sunday School board and teacher of the Gospel Doctrine class in Provo Fifteenth Ward. There have also been various other assignments in Aaronic Priesthood quorums and the Young Men's Mutual Improvement Association.

The new general board member was born in Provo, a son of John Everett and Ethel Hilton West. His elementary and high school education was received in Pleasant Grove, Utah. In addition to his Bachelor of Arts degree from BYU, he has been granted his Master of Arts degree from the University of Southern California.

Brother West and Mariam Adamson of Pleasant Grove were married in the Salt Lake Temple. They are the parents of two daughters, 15 and 6, and one son, 8.

COMING EVENTS

Dec. 1, 1957

Sunday School
Sunday Evening Program

Dec. 22, 1957

Sunday School
Christmas Worship Service

Jan. 5, 1958

Pupil Advancement;
New Courses Begin

Jan. 19, 1958

"100%" Sunday

WAYNE M. CARLE

AS a good newspaperman should, Wayne M. Carle has an avid interest in many activities. This is



Wayne M. Carle

plainly demonstrated by a listing of his activities in addition to his career as instructor of journalism at Brigham Young University, Provo, Utah:

President of the Utah Association of Journalism Directors, secretary of the Harrison R. Merrill Chapter of Kappa Tau Alpha, secretary of Beta

Sigma Chapter of Phi Delta Kappa, public relations director of the Utah County Civil Defense Council, member of the public relations committee of the Utah Education Association, life member of the National Education Association, member of the Association for Education in Journalism, BYU Education Association and Lions International.

Back of these activities is his journalism career, including positions as a reporter and bureau chief in Provo for *The Salt Lake Tribune*, a teacher of journalism at Union High School in Roosevelt, Utah, and Provo High School, news director for Radio Station KOVO in Provo and, since 1956, instructor at BYU.

Brother Carle was graduated from Provo High School in 1948. Brigham Young University granted him his Bachelor of Arts degree in 1952 and his Master of Education degree in 1953. He has completed graduate studies at the University of Utah, Salt Lake City, and Ohio State University.

Since his graduation from BYU, the new general board member has served in the Provo Stake Young Men's Mutual Improvement Association superintendency, as chorister of Roosevelt Stake, in the Provo Thirteenth Ward Elders Quorum presidency in East Provo Stake, and as chorister and organist in the Seventh Ward of Orem (Utah) Stake. At the time of his general board appointment, he was serving as ac-

tivity counselor in the Seventeenth Ward YMMIA of Orem Stake.

Born in Rock Springs, Wyoming, Brother Carle moved to Provo as a child. He married Yolanda Perry of Provo in the Salt Lake Temple, and they are the parents of two preschool-aged children, a son and a daughter.

* * *

BERTRAND F. HARRISON

UNIVERSITY professor, industrial researcher and naturalist — this, in a capsule, states the professional career of Dr. Bertrand F. Harrison. But it in no way suggests the influence of his personality and teaching on an unnumbered students.



Since 1931 Dr. Harrison has been a member of the faculty of Brigham Young University, Provo, Utah, as professor of botany. In addition to his professional career, he has been a naturalist in world-famed Yellowstone Park and, during various summers, research associate of the American Smelting and Refining Company. As a member of the Utah Wildlife Association, the Utah State Biology Curriculum Committee, and the Utah Academy of Science, this mod-

est scholar has made contributions of major proportions to his state and people.

Dr. Harrison was born in Springville, Utah, which is also the home town of Lorna Jensen whom he married in the Salt Lake Temple. After his graduation from Springville High School in 1926, he attended Brigham Young University where he received his Bachelor of Science degree in 1930 and his Master of Science degree in 1931. He was awarded his doctor's degree from the University of Chicago in 1937.

At the time of his appointment to the general board, Dr. Harrison was serving as superintendent of the Twelfth Ward Sunday School in East Provo Stake, one of several Sunday School assignments he has held. For several years he was a member of East Provo Stake Sunday School superintendency. Previously he had served in the Twelfth Ward Sunday School superintendency and chairman of the ward's genealogical committee. He has also served as scoutmaster in Utah Stake's Second Ward, and advisor of Manavū Ward Teachers Quorum in Provo Stake.

Dr. and Mrs. Harrison are the parents of a married son who lives in Princeton, New Jersey, and three children living at home; a daughter of college age and two sons, 15 and 9. They also have two grandchildren.

HER SOUL WAS A BATTLEGROUND

(Concluded from page 361.)

truth," she says, "I knew they were not trying to deceive me."

More and more Gospel principles were outlined by the elders. She learned them rapidly, for her soul was truly, as the Bible says, so "... athirst for God."

But now her mother became deeply concerned and forbade the elders to come to the house again. Maridel reminded her mother that American citizens have the right to freedom of worship; but Mrs. Kusch did not want a disobedient daughter in the house. So Maridel went to live in an uncle's family.

Finally the daughter — lonesome and homesick — returned to her

mother's home on the promise that the girl might study the Gospel by herself without seeing the missionaries. She read the Book of Mormon most carefully, feeling that if she found even one statement that refuted God's commandments as she understood them, the book would all be considered false. She called at or telephoned mission headquarters occasionally to get points clarified.

Upon finishing the book, she knelt in prayer and asked God to testify to her of its truth. "When I finished praying," she said, "I felt much peace in my heart, and I knew what I had to do."

She was baptized Jan. 6, 1957.

Maridel Kusch was soon called on a full-time mission because her knowledge of the Gospel was unusually complete and her faith and humility before God were very deep and very beautiful. She is now serving in the Spanish-American Mission.

Sister Kusch is a talented musician and a real student of the Gospel. She has shown great originality in her use of the flannelboard in presenting visual helps in Gospel lessons. These talents assist her in being an effective missionary to her people whom she understands so well and who love her very much in return.

"A Mighty Fortress"

FEBRUARY, 1958: "A Mighty Fortress," *Hymns - Church of Jesus Christ of Latter-day Saints*, No. 3.

For Choristers: Dr. Martin Luther (1483-1546), the great German reformer, while not the founder of congregational singing, certainly established firmly among his people the practice of fervent devotional singing. He not only preached earth-shaking sermons, but exercised his poetic powers in the writing of vigorous hymns (texts), and then composed stirring hymn-melodies to accompany the words.

Luther loved to sing the gospel into the hearts of his people. In his home, after supper, he sang motets and hymns with his children and friends. The letters of his friends abound with descriptions of the domestic happiness in the Luther home. He possessed a fine, deep voice and played both the flute and lute. When he was buried at the castle-church at Wittenberg, his greatest hymn, "A Mighty Fortress," was sung over his grave.

We have been told of a Latter-day Saint bishop who also sang hymns in his home. When two men from his ward had a quarrel, they called on this bishop for counsel and adjudication. After a friendly greeting, the bishop said, "Brethren, let us begin by singing a hymn." He handed them a hymnbook, named the page of the hymn and started singing. He sang all four stanzas alone and then said, "Now let us sing another hymn." One of the men joined him on the last stanza. When finished with that second hymn, the bishop said, "And now let us sing still another hymn." This time both men sang. Their hearts were touched; and they said as they finished, "Bishop, we haven't any problems that we can't settle peacefully on our way home."

Let us sing this Luther hymn in the most vigorous manner possible. Let our tone match the strength of the text. This hymn has always been sung in unison in the congregation with resultant massive strength in the melodic line. Emphasis on each note gives dignity and power that is appropriate in this hymn.

Please read also the musical suggestions which follow, because they apply equally to both choristers and organists.

For Organists: Notice first of all that this hymn is marked with the dynamic marking: *Double Forte!* Draw out the stops; and if you have a trumpet, let that sound, too, so that with clarion voice the organ will encourage our singers to give out with might.

The holds need not be held long and, in fact, the first and third holds may be ignored altogether with perfectly good taste. Such an item must first be agreed upon between the chorister and organist, so they will be sure to pull together before the people. However, there should be a very small breath after every hold. Be sure to observe it.

The harmony is powerful and is meant to be played by the organ as an accompaniment to the unison

singing of the congregation. So play all the notes clearly and correctly and *legato*. Provide a strong bass in the pedals. And, above all, leave off the *tremolo*. We desire sublime qualities and grandeur and great dignity throughout this hymn. It need not be hurried. There is but one stanza given, so that we may sing it somewhat in the same greatness of expression as that other Church tune: "Praise God from whom All Blessings Flow."

In this long hymn it will be in perfectly good taste for the organist to announce the hymn by playing only the first and last phrases.

Are you going to try all this out before each other in the monthly preparation meeting? We always learn from each other and do so in two ways: ideas as to what to do and how to do them, and ideas as to what to avoid. May you succeed according to your preparation and fervor, your diligence and faith.

—Alexander Schreiner.

Sacrament Music and Gems

For the Month of February



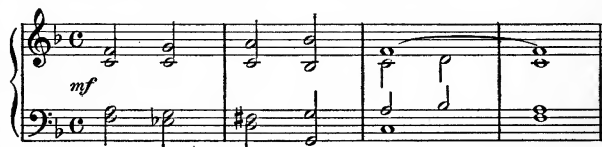
SACRAMENT GEMS

FOR SENIOR SUNDAY SCHOOL

FOR JUNIOR SUNDAY SCHOOL

KNOW ye not that ye are the temple of God, and that the Spirit of God dwelleth in you?¹

THIS is my commandment, That ye love one another, as I have loved you.²



¹1 Corinthians 3:16.

²John 15:12.



Photo by Leland VanWagoner.

Though unable to read music, two little girls hold songbooks from which their sacred hymns have been selected. These tots love to sing; especially, if their teachers do too.

MUSIC in the Junior Sunday School needs a spirituality that will help to glorify the worship service for boys and girls. The teaching of the Gospel of Jesus Christ is strengthened when these little ones participate in the singing of sacred music.

Childhood beliefs are often felt, rather than thought through in a rational way. Participation in the singing of our Gospel hymns can result in satisfactions that will long be remembered by these children.

The many lessons found in the Gospel of Jesus Christ are unfolded gradually and slowly to people of all ages. Why be frustrated when little children are not able to complete a lengthy hymn? Perhaps we should be satisfied if we can teach a "key-phrase" of the hymn to the little ones. For example: "beautiful day of rest," "I'll go where you want me to go" and "did you think to pray." The older children in Junior Sunday School will sing the hymn in its entirety.

Many parents express appreciation as they hear their little ones repeat short phrases from our own hymns. Naturally, this is the proof of good Sunday School teaching. It is the evidence of appropriate material that is being used on the Sabbath day rather than repetition of day school material which is often lacking in spiritual content.

Your committee assigned to Junior Sunday School music thinks it most inappropriate to borrow secular songs from the public schools and use them as a substitute for sacred songs in Sunday School. Since we have but a few minutes each week

to teach the Gospel to our boys and girls, let us choose our music carefully and wisely — and, above all, let us be sure we select music that has a rightful place in a Latter-day Saint worship service.

The real secret for participation and instilling a love for singing in the hearts of our children is to let them see that we love it, too. The Sunday School chorister is the one person who transmits this charm and interest and spiritual quality to boys and girls. She must enjoy these songs and be convincing and sincere in her Gospel teaching.

Junior Sunday School choristers have a responsibility of helping to prepare boys and girls for the time when they will be in the Senior Sunday School. How wonderful if the children know by then some of our significant hymns. Imagine their feeling of belonging and being a part of the group. Notice how lustily youngsters sing familiar hymns.

It is well to remember that *music is a rest activity*. To participate in our Sunday School singing is restful and we need to strive for even greater participation.

* * *

NEXT MONTH'S ARTICLE
NEXT month's article will be "Pray to Thy Father," by Catherine Bowles.

* * *

QUESTION FROM THE FIELD

Portraying God

Q. What should be done concerning illustrations of God the Father? It seems to help children

to see an artist's conception of Jesus the Christ; could we do the same for our Father in heaven?

A. The problem you raise has been asked by other thoughtful Junior Sunday School workers and, after studying it with the Church historian's office, the following seems a wise explanation:

Jesus walked among men. He was seen by many who recorded His activities. The Prophet Joseph Smith also wrote of His being a personage. With this background it has been acceptable to present pictures of the Saviour. However, it is wise to use several illustrations from time to time and make it clear to children that these are just pictures of the way an artist *thought* Jesus might have looked. Each child should be encouraged to form his own mental picture of the Christ.

The situation with God the Father is somewhat different. Here our background of first-hand information is less exact, and it is suggested that we not picture him but rather help each child to form his own mental image.

Where prayer charts or other teaching aids are to be constructed, God the Father could be illustrated by the words. —Eva May Green.

*Junior Sunday School
HYMN OF THE MONTH
for February, 1958*

We Promise To Do Right

"I Pledge Myself to Love the Right," *The Children Sing*, No. 79.

THIS month we commemorate the birthdays of two great men who

were leaders of this country. Many of the children will already know of Abraham Lincoln and George Washington so this will be an appropriate time to teach this song.

Use the "whole song" method. When we do this, we sing the song to the children three or four times and then invite them to join in with us on the words they remember. After much repetition they will learn it all.

According to the direction given us at the beginning of this song, it should be sung articulately, so the singers must understand the words. Explain the meaning of "pledge" and of "keeping one's honor bright."

Observe that the dotted quarter notes are followed by eighth notes. At the beginning of the phrases in measures two and four, the last note



Washington and Lincoln—they were prayerful men who chose to do what was right.

is a quarter note. The song also begins with a quarter note. The value of these notes will need to be carefully observed so the children will sing them correctly.

At times, two notes are sung on one syllable of a word and this will also need careful practice.

The chorister gives the preparatory beat on the third count and the children begin to sing on the fourth count.

Do not take this song too fast or it will spoil the melodic flow. Teach it without the accompaniment.

If the children learn this song quickly, for the remainder of the month you may wish to review one on which they need more practice. It may be that you would like them to improve the way they sing "Tell Me the Stories of Jesus," No. 65.

In "I Pledge Myself to Love the Right," we promise to do what is right at all times. When Jesus was on earth, He set the example for us to follow. Now we might like to sing about Him in "Tell Me the Stories of Jesus." In reviewing this song, work with the first stanza only and use the "whole song" method, without accompaniment.

—Edith Nash.

IDEA EXCHANGE

Enlisting Parents' Help

BUILDING the habit of church attendance is an important aspect of child training. Parents and Junior Sunday School workers each carry much responsibility in this regard and their cooperation gives strength to their efforts.

The following letter is used in Provo (Utah) Stake as a means toward understanding and enlistment:

Dear Parents:

We need your help! Junior Sunday School is vitally important because we have the privilege of training your child in the early formative years when his patterns of spiritual thought and feelings are formed and often set. Working together, we can establish a lasting faith in our Father in heaven, and a desire to do His will.

We think you can help us most if you will:

FIRST: Make special plans for Sunday. Help your child feel that it is a special day—the Lord's day. Create in your home a feeling of reverence that will come with him to Sunday School. Help him to understand that Sunday School is a place to learn of God and His ways. Encourage your child to leave playthings of all kinds at home. After Sunday School give him an opportunity to tell you what he has learned.

SECOND: Be sure to bring your child to Sunday School when he comes for

the first time. Help him to become comfortable in this new experience. You, with the teacher's help, should decide how long you need to stay with him. Most children under three years of age are not ready for class work and should attend the class to which their parents belong or be cared for in a nursery which is under the supervision of the bishopric.

THIRD: Show special interest when your child is given a part to perform in Sunday School. Make it a "red letter day." Work with the teacher in your effort to help prepare something he can understand and is able to give by himself. See that he is prepared well in advance of the time he is to perform so he can give his part before his class before he gives it for the entire Junior Sunday School. You may wish to come to Junior Sunday School with him on the day he is to perform. Your presence there will make him feel more secure and help him to do a better job.

FOURTH: Remember, parents, to be reverent yourself. All adults should form the habit of speaking with quiet voices when in the church. Feel it is the duty to stop any child (your own or others) who are running, shouting or in other ways making unnecessary or inappropriate noises in the church.

Our job is an important one. Please help us do a better job and tell us how we can help your child more effectively.

Sincerely yours,

Junior Sunday School Workers.

—Eta May Green.

ENRICHMENT MATERIAL

In Appreciation

SING PRAISES

God gave us eyes to see the world
He made for you and me;
He gave us ears to hear the birds
And the wind in the big tall tree.

He gave us a nose that we can use
To smell the flowers sweet,
He gave us feet to run and play
And a mouth with which to eat.

He gave us hands to do kind deeds
He gave us everything;
And with the voice he gave to me
His praises I will sing.

—Mary C. Clough.

"THE best teacher is the one who kindles an inner fire, arouses moral enthusiasm, inspires the student with a vision of what he may become, and reveals the worth and permanency of moral and spiritual and cultural values."

—Author Unknown.

WE should give as we would receive, cheerfully, quickly, and without hesitation, for there is no grace in a benefit that sticks to the fingers.

—Seneca.

HE who was foretold and foreshadowed by the holy religion of Judea, which was designed to free the universal aspiration of mankind from every impure element, He has come to instruct, to obey, to love, to die, and by dying to save mankind.

—Pressense.

EARNEST men never think in vain though their thoughts may be errors.

—Bulwer.

Their Records Were Kept for Us*

By Leland H. Monson

"The
BOOK OF MORMON
An Account Written by
THE HAND OF MORMON
UPON PLATES
Taken from the Plates of Nephi

"Wherefore, it is an abridgment of the record of the people of Nephi, and also of the Lamanites—Written to the Lamanites, who are a remnant of the house of Israel; and also to Jew and Gentile—Written by way of commandment, and also by the spirit of prophecy and of revelation."

SO reads the initial part of the title page of The Book of Mormon.

The Book of Mormon was written to the Lamanites, a remnant of the house of Israel; and also to the Jews and the Gentiles. Regarding these Lamanites, Mormon says:

"Know ye that ye are of the house of Israel. Know ye that ye must come unto repentance, or ye cannot be saved. . . . Therefore repent, and be baptized in the name of Jesus, and lay hold upon the gospel of Christ. . ." (Mormon 7: 2, 3, 8.)

The Book of Mormon reveals that Ammaron, a prophet and keeper of the records of his people, became acquainted with a youth named Mormon. Impressed with the intelligence and integrity of this boy, the prophet Ammaron gave to him an important assignment, saying:

"I perceive that thou art a sober child, and art quick to observe; Therefore, when ye are about twenty and four years old I would that ye should remember the things that ye have observed concerning this people; and when ye are of that age go to the land Antum, unto a hill which shall be called Shim; and there have I deposited unto the Lord all the sacred engravings concerning this people. And behold, ye shall take the plates of Nephi unto yourself, and the remainder shall ye leave in the place where they are; and ye shall engrave on the plates of Nephi all the things that ye have observed concerning this people." (Mormon 1:2-4.)

Among other records which Mormon found in this Hill Shim were two separate sets of plates. Nephi, the prophet who made both sets, called them the large plates of Nephi and the small plates of Nephi (1 Nephi 9:2-4; 2 Nephi 5:29-33.) The small plates contained the religious history of the people from 600 B.C. to about 175 B.C., and the large plates gave a secular and religious history of this same people, duplicating the period of time covered by the small plates and extending beyond that period to about A.D. 322.

Perhaps there were many volumes of large plates, for they represented a more or less detailed history kept by different kings and prophets prior to the time of Ammaron. The chart on the following page pictorially indicates how these and other records came into the hands of Ammaron.

Obedient to the instructions of Ammaron, Mormon did take from the Hill Shim the records which Ammaron had deposited.

About A.D. 384, Mormon became concerned about the records of the past which he had taken from the Hill Shim (Mormon 6:6) and made a separate record upon which he gave an abridged history of the entire Nephite civilization as recorded on the large plates of Nephi. In this history Mormon wrote:

"I made this record out of the plates of Nephi, and hid up in the hill Cumorah all the records which had been entrusted to me by the hand of the Lord, save it were these few plates which I gave unto my son Moroni." (Mormon 6:6.)

It is this set of plates made by Mormon plus the small plates of Nephi which were given to Joseph Smith. Because the history was compiled largely by Mormon, the translated record has come to be known as The Book of Mormon.

It was not until after completing his abridgment of the large plates of Nephi, that Mormon discovered the small plates of Nephi which contained another history of the

Nephites during more than their first four hundred years. This history made a deep impression upon the mind of Mormon. Acting under the inspiration of the Lord, he attached these small plates to his own plates by means of three rings. The small plates of Nephi and the plates of Mormon thus became one record. This record Mormon gave to his son Moroni, who completed it and deposited it in Hill Cumorah.

Having discovered a m o n g the many records in Hill Cumorah 24 gold plates, Moroni read them carefully and recognized that these plates gave the history of the Jaredites, a people who had dwelt in this land of promise long before the Nephites were directed here by the Lord. Working under the inspiration of the Lord, Moroni engraved an abridgment of the history of the Jaredites, as taken from the 24 gold plates, upon the plates made by his father Mormon. This history of the Jaredites is known as the *Book of Ether*. It follows the *Book of Mormon*.

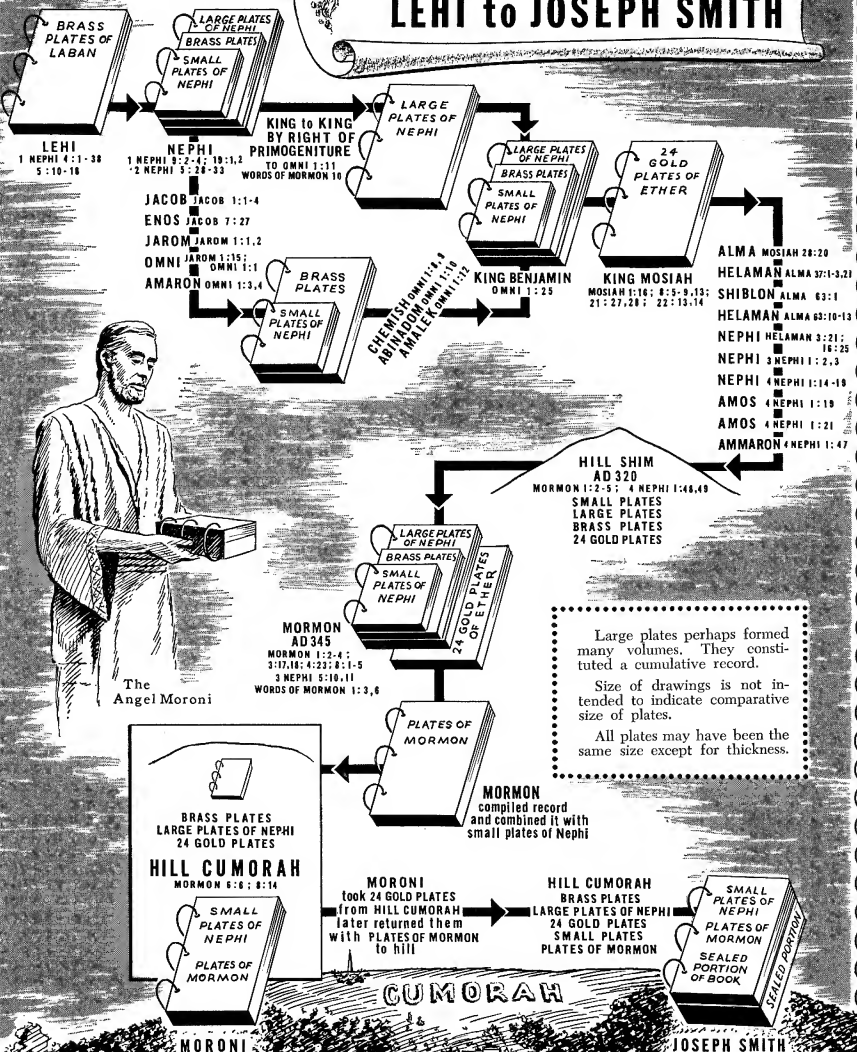
Moroni completed his father's plates with the *Book of Moroni*, 10 chapters explaining his desolate state, discussing ordinances and principles of the Gospel, giving his farewell to the Lamanites, and stating the conditions under which a reader might obtain an individual testimony of the truth of The Book of Mormon.

The plates which Joseph Smith took from Hill Cumorah, under the direction of Moroni, were written by 11 writers, nine of whom were responsible for the history engraved on the small plates of Nephi, which Mormon had attached to his record. The remainder of the plates were engraved by Mormon and his son Moroni.

The diagram on the page opposite indicates the sources and the line of transmission of The Book of Mormon from Lehi to the Prophet Joseph Smith.

*Adapted with permission, from *The Relief Society Magazine*, July, 1951, page 474.

TRANSMISSION of the BOOK OF MORMON from LEHI to JOSEPH SMITH



Large plates perhaps formed many volumes. They constituted a cumulative record.

Size of drawings is not intended to indicate comparative size of plates.

All plates may have been the same size except for thickness.



THE MARQUIS DE LAFAYETTE
He remembered the sentries at night.

When Giving Is Golden

FEW things have lifted my heart in recent months like an experience this past week. It all occurred quite by accident.

An associate and I had arranged to meet at the home of a mutual friend who had passed away about an hour before. I arrived first, parking my car at dusk near the maples lining the paved, lawn-bordered avenue. Across the street was the yellow brick, gabled home. Night was gathering.

My associate was detained, and as I waited I watched. I can remember not hearing a word. All was in the quiet of dusk. I watched neighbors come and go. One woman carried with her a pan that seemed hot and full of food. A young man tripped away from the white paneled door as if on an errand. An elderly man whose face I recognized pulled his car to a stop. If you looked closely enough through the arms of the shrubs bordering the home, you could see through the windows his wife helping with the housework. Others came and went.

Those 15-odd minutes provided a touching show — a show of quiet kindness. It reminded me again that giving is golden when it walks on tiptoes.

As I reflect back across the many kindnesses to me and our family through the years, among those that linger longest in memory are ones that came quietly:

A busy doctor with a large family of his own sitting through the night, silently but watchfully, beside the bed of a brother critically injured in an accident. That was 16 years ago.

A box of homemade candy under my pillow at Christmas time in London. That was 22 years ago.

A date-nut birthday cake that arrived through the mail each year from an out-of-town aunt—over 30 years ago.

Quiet seems to be the golden rib-

bon that wraps the giver's inner feelings right around the gift.

It is said that Sarah Bernhardt had a unique plan of quiet giving. She kept a bowl of money in a back room of her home—handy for fellow actors who knew they could turn to it when in need without being noticed.¹

One of history's most generous givers was the Marquis de LaFayette. As a teen-age French nobleman, he withstood royal opposition to cast his sword with the American colonists in their fight for freedom. He offered his services to Congress without pay. He helped bring France into the war on the side of Washington; and, as one of Washington's generals, "the Boy" contributed mightily to the defeat of Cornwallis.

Out of gratitude Congress gave to LaFayette and his descendants honorary citizenship of the United States.

A big reason why America took the Marquis to its heart was his quiet kindnesses. During bleak Valley Forge, it is said that each night LaFayette "made the rounds of the sentries, providing them with little comforts and cheer."² When food was scarce, he was one of the most frugal in eating. He became known as "the soldier's friend."

For years LaFayette limped from a foot wound sustained at Brandywine in the Revolution. At 67 he revisited America. Everywhere he was given a hero's welcome. As he bade a final farewell, there was among his luggage a heavy box. Its contents were unexplained.

Ten years later, when LaFayette died in Paris, President Andrew Jackson ordered for him the same military honors that had been accorded George Washington: a gunshot every half hour from dawn to dusk from every United States fort

¹J. A. R. Wylie, "The Art of Generosity," *Reader's Digest*, June, 1954, page 99.

²Donald Culross Peattie, "LaFayette: American Citizen," in *Lives of Destiny*.

and ship. Then it was that the secret of the heavy box was made known. It contained American soil, in which LaFayette, according to his own directions, was laid away.

In death, LaFayette had paid another great tribute to America — silently.

As I turn through my diary and travel booklets of a post-mission trip through Europe in 1936, most prominent among the mentions of shrines to World War I heroes was a common designation: The Unknown Soldier. In Paris, we saw Napoleon's tomb, in beautiful plum colored stone from Finland, impressively set under a church dome. But France's Unknown Soldier rested under the famous Arch of Triumph, one of the world's largest.

Italy's Unknown Soldier tomb was beside the splendid white Victor Emmanuel II Memorial in the heart of Rome. A German Unknown Soldier's grave rested amid stone and sculptured splendor in Munich. In the high columned nave of London's Westminster Abbey was a black slab of Belgian marble on which had been inscribed: "Beneath this stone rests the body of a British warrior, unknown by name or rank, brought from France to lie among the most illustrious of the land . . ."

Nations honored with the great their real heroes of giving — men who gave the supreme gift of life while remaining unknown.

Even now you can go around the world, or around your own neighborhood, and find similar heroes and heroines whose lives keep on saying:

Giving is golden when it walks on tiptoes.

—Wendell J. Ashton.